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VOL. XIII. No. 24. CHICAGO, SATURDAY, SEPTEMBER 13, 1890. WHOLE No. 619.

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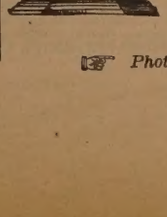

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The Living Church.

SATURDAY, SEPT. 13, 1890.

"THE LORD—THE LIFE-GIVER."

A dove that is covered with silver wings, and with feathers like gold.—Psalm lxviii: 13.

BY THE REV. JOHN ANKETELL.

O Lord of Life, O Fountain of Salvation,
Sweet Spirit blest!
Thy holy comfort gives a new creation
To souls distress'd.

O Dove, Whose silver wings with gold are covered,
Give life and light!
And, as of old o'er chaos Thou hast hovered,
Dispel our night.

Bless with Thy grace the sacramental waters
To souls once dead;
Then to Thy new begotten sons and daughters
Give angels' bread.

Make light to weary wanderers, home returning,
The path of peace;
Fill hearts with love's sweet fervor, brightly burning;
Bid sorrows cease.

Long from Thy gentle guidance, widely roaming,
Earth's joys were dear;
But now the Day-star shines amid the gloaming,
And Heaven is near.

O Lord of Life, O Fountain of Salvation,
Sweet Spirit blest!
In Thee hath Christ His perfect revelation—
In Thee we rest.

THE Ven. Archdeacon Gibson, of Kokstad, has accepted the bishopric of Zululand, in succession to the late Bishop Douglas M'Kenzie.

THE consecration of the newly-appointed Bishop Suffragan of Dover will take place in Canterbury cathedral on St. Luke's Day, October 18th. The Primate will be in Canterbury from October 14th until the following Saturday evening, taking part in various public matters.

ARCHDEACON Sinclair, in his first charge to the Central London clergy, complains of a woeful and lamentable insufficiency of resources to carry on the work. The average income of the 187 parishes, with an average population of from 6,000 to 7,000, is £346 a year, and in 71 parishes there is no parsonage.

THE Dean of Rochester has been elected a member of the Council of the English Church Union in the place of the late Dean of Manchester; the Duke of Newcastle has been elected a vice-president in the place of the late Earl of Glasgow; and Sir John Conroy has been elected a member of Council in succession to Sir Walter Phillimore, recently elected a vice-president.

IT is widely announced that the Bishop of Winchester has definitely decided to resign the bishopric, and has made domestic arrangements to leave Farnham Castle towards the conclusion of the present year. The severance of Dr. Harold Browne's long connection with the see over which he has presided for more than seventeen years, will cause the greatest regret throughout the diocese.

MR. and Mrs. Gladstone are among the contributors to the pastoral staff which is to be presented to the Bishop of St. Asaph at the diocesan conference to be held at Oswestry on September 4th and 5th. The staff will be ornamented with jewels and figures of the Welsh saints to whom the parish churches in the diocese are dedicated. The ceremony of presenting the staff will be performed by the Earl of Powis.

AT the annual meeting of the diocesan council of Glasgow, it was stated that a grant of £200 had been promised by the Walker trustees to the Bishop's residence fund. It was also stated that the Rev. Dr. Gordon, of St. Andrew's, Glasgow, one of the oldest clergy of the Church, had surrendered all his claims against the fabric of St. Andrew's, the Walker Trust agreeing to give Dr. Gordon a grant of £100.

FROM the letter of invitation to the Old Catholic Congress at Cologne, to be held on the 12th, 13th, and 14th, of September, we extract the following paragraph: "It will be a great means of spreading information in regard to Catholicism, and will furnish a proof that men have not only discovered on all sides that they must step forward to oppose the attack made along the whole line by the papal party upon the Church of Jesus Christ, but that proper means will be found for an unanimous and successful resistance."

IN reference to the claim, so often made, of the growth of the Roman Church in England, *The Church Times* says: "Of the Roman Church, which is said to have derived much benefit from the progress of the successor to the Oxford Movement, let Cardinal Manning bear witness to the boasted growth of Roman Catholicism in England. In reply to a question put to him by a Roman Catholic bishop in Canada: 'Are your congregations mostly English?' Cardinal Manning replied: 'I can assure you, my dear Bishop, that eighteen out of twenty of my people are Irish, and were it not for the Irish people there would be no need of priests or bishops in England.'"

THE London correspondent of *The Manchester Guardian* hears on excellent authority that, "all denials to the contrary notwithstanding, the Bishop of Worcester will shortly resign his see. Dr. Philpott, who is in his eighty-third year, has taken a house at Cambridge, where he will shortly settle. The workmen, I am told, have already begun on the 'dilapidations' at Hartlebury Palace. The reason assigned for the Bishop's retirement is, apart from his great age, that the Birmingham Bishopric Fund is hanging fire, and that his lordship thinks it requires the energies of a younger man to carry the scheme through."

THE London correspondent of *The Yorkshire Post* has reason to know that not one of the assessors in the Lincoln case could possibly give the slightest hint as to the course which the judgment in the Bishop of Lincoln's case is likely to have taken (for it is now complete) without violating the Archbishop's confidence in a manner hardly to be expected. It has been assumed, again, that the assessors have to "sign" the judgment. But the truth, of course, is that they are assessors, and not judges. As on the question of jurisdiction, so now; the judgment will be the Archbishop's, and whether it is adopted by the bishops who assisted at the trial must remain for him as well as for them to say.

"A BISHOP'S Registrar" writes: "It may not be generally known that Cardinal Newman's sister was the wife of the late Mr. John Mozley, of Derby, the senior partner in the firm of 'J. and C. Mozley,' London and Derby, the well-known Church publishers. Three of his nephews, sons of that lady, became Fellows of King's College, Cambridge, after taking high honors at that university. One is Mr. H. N. Mozley, of Lincoln's-inn, who still retains his Fellowship. The second is Mr. J. R. Mozley, Inspector of Schools, Poor Law Department; and a third is Mr. H. W. Mozley, Mathematical Master at Eton, where all the three brothers were educated. Two younger nephews are in Holy Orders of the Church of England. The whole family are and always have been loyal and consistent members of the Anglican Communion."

RELATIVE to the House of Lords appeal in the Bell Cox case—whereby his imprisonment, after being released by writ of *habeus corpus*, was declared unlawful—the prosecutor (Mr. James Hakes) writes to the *Liverpool Daily Post*: "It is not my concern, but that of the country generally, to say if the law shall any longer remain as the highest court has decided it to be at present. My next step is at present uncertain, and must await the result of consultation with my legal adviser. It will not be in the secular courts, which the Ritualists so much abuse and so readily fly to, but in the spiritual and ecclesiastical courts, which they so carefully shun. It seems to me that continuous, persistent rebellion and lawlessness without the smallest sign of repentance and amendment, call for more urgent and effectual effort at repression, and, therefore, being still convinced that I was right and obliged to begin the prosecution, I ought more diligently than ever to press it. I trust that a sufficient number of Englishmen will always be found determined that the laws of their country shall be obeyed by the clergy as well as the laity, even though it should involve deprivation or imprisonment of members of one or the other." It is generally thought that the Bishop of Liverpool will interpose his veto to prevent further proceedings.

ARCHDEACON SINCLAIR, writing to *The Times*, in reply to Mr. Cavendish-Bentinck's statement with reference to the decoration of St. Paul's cathedral, says: "My view of the matter would probably be the same as Mr. Cavendish-Bentinck's, but would you allow me to say, first, that this painting is not by permission of the Dean and Chapter, but of the decoration committee, of which Mr. Cavendish-Bentinck is a member; and, secondly, that the painting of the arch and the apse, which has been carried out this year, is purely experimental, and that if the Decoration Committee do not approve of it, it will all be scraped off again? Messrs. Bodley and Garner believe that the roughness of the finishing of the stone in the interior warrants them in the conclusion that Sir Christopher Wren intended the surface to be painted. I am rather of opinion that this would point to a desire for a coating of marble and mosaic. But you will remember that it was calculated that such a coating would cost £450,000, and the plan was negatived. The alternative now, therefore, is between paint or nothing. I confess that personally I prefer the latter; but my only object in writing is to remind any who care about it of the exact state of the case, and to put the responsibility on the right shoulders."

AT the close of an able and appreciative article on the late Cardinal Newman, *The Saturday Review* thus remarks upon his influence and position in the Catholic Revival: "He will be remembered as a prominent figure in the greatest religious movement of this age, as a singularly commanding and influential personality, as a writer of all but the first—some would say of the first—class whose works, or some of them, will be read for their style long after the immediate controversies which they concern are dead, and, but for them, forgotten. When, indeed, he is called the greatest figure of the movement in which he was so long the chief fighting force we must demur. It is not only that his final action fatally condemned his action precedent; it is not only that the laurels of a deserter must, though he desert from the purest motives, always be something withered, but there was in that movement a leader positively greater than he—less, though not so very much less, in charm of style at his best; still more retiring, less self-assertive, less attractive it may be personally, but a far greater theologian, a man of wider sympathies, of equally intense, if not equally imposing, character, and, above all, of unswerving loyalty. No full justice has yet been done to that leader, but it will be done some day. For there can hardly be a greater achievement than that a man in the hour of defeat, of desertion, and of disgrace, with friends flinching and turning against their own side, with the powers that be in Church and State arrayed against him, with every witling pointing the joke and every fool suggesting treachery, should remain undaunted and unshaken, should through long years abide in quietness and confidence, faithful through life and in death, and should, with an almost unparalled felicity, live to see the vast majority of his contemporaries who united intelligence to Churchmanship on his own side. That achievement and (for the gods are just) that felicity belonged, not to John Henry Newman, but to Edward Bouverie Pusey.

CANADA.

The season when Sunday school picnics abound and Church choirs take their holidays under canvas is almost over. The choir of Memorial church, London, diocese of Huron, seem to have had a very enjoyable vacation in the middle of August, camping out for a week at Port Stanley, with the rector and organist at their head. Each day began and ended with Morning and Evening Prayer after roll call, and the code of six simple rules which was drawn up seems to have been well kept.

It has been thought desirable to re-organize some of the parishes in Kent and Essex, Huron. The Rev. A. Brown has been appointed by the Bishop as his commissioner to report upon the matter after visiting the districts in question. The foundation of All Saints' chapel, London, has been laid, and the walls are rapidly going up. The rector of St. George's, London West, was presented with a sum of money recently from the L. O. L. This sum he immediately applied to the building fund of a church in course of erection in the diocese.

The first rural deanery convention of the Woman's Auxiliary in the diocese of Toronto, was held lately at Woodbridge. The proceedings were begun by the celebration of the Holy Communion in Christ church. Some helpful papers on Church work were read and discussed in the latter part of the day, and an address given on Indian Mission work, by the Rev. Mr. Hines, of eastern Saskatchewan. By the will of the late Mr. Rowsell $500 has been left to various Church objects in Toronto. The quarterly meeting of the clergy of the rural deanery of Northumberland, diocese of Toronto, on August 2nd, met at Colborne. An early Celebration was held.

The Rev. M. C. Kirkby and his people at Fort William West, are working with their own hands to provide a place of worship. This parish is in the diocese of Algoma, and the Bishop having received a gift of $40 from some one in Brunswick, has applied the sum to the erection of the church at Fort William. At a recent visit of the Bishop to an Indian village in his diocese, he made an earnest address after administering the sacrament of Baptism. This address was interpreted for the Indians by the son of Chief Samson, who was educated at one of Mr. Wilson's Indian Homes. Many of the boys and girls who had been at one time inmates of these Homes at Sault Ste. Marie, were present, and joined heartily in the service. During the Bishop's recent visit to Gore Bay, the teachers and scholars of All Saints' Sunday school were treated by him to an excursion in his steam yacht, the Evangeline. A pleasant day was spent by adults and children. The Bishop held two Confirmation services next day. At the close of a service at which the Bishop preached lately at Dey Mills, an old couple who had walked four miles to attend the service, said that it was three years since a Church of England service had been held within their reach, showing the great need for increased means in the shape of both men and money in the diocese of Algoma.

As exemplifying the difficulties to be overcome in the way of distance, in the far-away diocese of New Westminster, a priest who attended the last synod walked 190 miles, finishing the remainder of 200 only, by rail. He would have to return in the same manner. The Bishop in his address to the synod, was very earnest in expressing his conviction that the time had come for the Church in British North America to declare her corporate unity and her independence of the mother Church in the matter of self-government. A number both of the white and Indian inhabitants of Yale, New Westminster, assembled to bid farewell to Sister Elizabeth Ann, of All Hallow's Community, who was returning to England after nearly six years labor among them. Much regret was expressed at the departure of one whose taste and skill had done so much to add comeliness and beauty to the festal seasons at St. John's church.

Satisfaction is expressed on the whole with the result of the late Anglican Conference at Winnipeg, though the union of the several divisions of the Church has not been made altogether on the lines expected.

The diocese of Rupert's Land in receiving the honor of becoming the Metropolitical See in the Northwest, will not now have the exclusive right to elect its own bishop. The synod of the diocese will send up the names of two clergymen to the House of Bishops, who will select from these two the one deemed most suitable for the position of Metropolitan. There will now be two Metropolitans, one at Fredericton, the other at Winnipeg. "The most striking feature," says the Toronto *Mail*, "of the new departure is the circumstance that the general synod is empowered to deal with matters of doctrine, worship, and discipline. Hitherto the Episcopal Church in Canada has followed English precedent. Now it assumes a position for itself and becomes like the Episcopal Church of the United States, and sister to the Anglican Church across the water. In a word the Canadian Church has practically declared its independence."

A large number of emigrants have gone to the diocese of Qu' Appelle, this season. A good many have been young men of the upper classes, attracted probably by Lord Brassey's immense experimental farm at Qu' Appelle station. The sixteen priests and three deacons of the diocese must find their resources severely taxed in the work they have to do.

At St. Paul's church, Halifax, a curious old church custom has been recently noticed. When in the course of reading the second lesson in the evening the reader comes to the verse: "After this manner therefore pray ye: Our Father which art in Heaven," the whole congregation rise to their feet and remain standing until the Lord's Prayer is finished. It is said that this has always been the custom in that church, and also of some others in the diocese. A private Church hospital under the charge of Sisters of the Church of England is being fitted up in Halifax. The plan has the sanction of the Bishop, and the trained nurses are to be two sisters from England, of the order of the Holy Rood. The Community is composed of ladies who devote their whole time to the work of nursing.

A solemn dedication service is to be held by the Bishop and clergy in the new premises lately acquired by the Church Home, Montreal, to set apart the home and dedicate it to the glory of God and the service of the Church of England. The Caen stone facings of the beautiful spire of Christ church cathedral, Montreal, are constantly crumbling away under the influences of the weather, and are being replaced by Ohio sand-stone, which is not affected by the climate.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Bishop has designated October 12th, the 19th Sunday after Trinity, for the annual collection for the Society for the Relief of Widows and Orphans of Clergymen in the diocese of Chicago. It may not be generally known by the laity that until now there has been no provision in this diocese for the widows and orphans of deceased clergymen. In New York, New Jersey, and Pennsylvania, a society for their relief was established by the Society for the Propagation of the Gospel in the "Plantation of America." The money given so long ago now yields a small but sure income, which is distributed every year. The Church in the West has many responsibilities resting upon it, but surely few things can be more important than relieving the needs of those whose husbands and fathers have given up their lives for the Master's work; while, to use the words of an earnest clergyman in this diocese, "the many young men who feel called by God to leave present occupation for the less lucrative service of the altar, would find it much easier to make up their minds to take the step, if assured that those they love would never suffer from their choice."

An association, to be known as "The Society for the Relief of Widows and Orphans of Clergymen in the Diocese of Chicago," has been organized and incorporated under the laws of the State of Illinois. It has the sanction and hearty approval of the Bishop but it is to be officered and managed by laymen, and its support is to be the labor of love of the laity.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—Archdeacon Mackay-Smith has been absent for a time, and on Sunday, Sept. 7th, was to be in Boston. He was at once, however, to return to the city.

On Sunday evening of the same date the Rev. George F. Degen of Fort Smith, Ark., preached his closing sermon at the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, where he had been officiating during the summer. The congregation was so great that many had to stand while others could not gain admittance.

On the same evening, the Rev. F. W. Tomkins, Jr., rector of Christ church, Hartford, preached a sermon under the auspices of the Society for the Advancement of the Interests of Labor. Some 20 of the clergy were present, among others, Bishop Huntington, president of the association, the Rev. Mr. Kenney, its secretary, and the Rev. Ernest McGill, archdeacon for the work among colored people in Florida. The preacher set forth the important position assigned to labor by the Founder of Christianity; said that it accorded with the foundation principles of the society which were based on Christ's teachings that God is the Father of all men and that men are brothers; that God is the sole possessor of the earth and its bounties; that man is but the steward of God's bounties; that labor being the exercise of body, mind, and spirit, in broadening and elevating human life, it was every man's duty to labor diligently; that labor thus defined should be the standard of social worth, and that when the divinely intended opportunity to labor was given to all men, one great cause of the widespread suffering and destitution would be removed. Mr. Tomkins then considered some of the difficulties that labor had to contend with and the different modes of meeting these difficulties, and said that he believed in the formation of associations and societies for the protection of labor. He believed in strikes when the opportunity was ripe and the necessity great, but they should be conducted peaceably. Many representatives of labor organizations were in attendance.

Up to August 11th, St. John's Guild had sent 6,000 women and 10,000 children for fresh air excursions in its floating hospital. In addition to this, 377 women and 1,058 children were admitted for a week's stay, more or less, at its Seaside Hospital, New Dorp, Staten Island. In 23 years the guild has sent out nearly 399,000 mothers and children.

At "Ruhberg" or Mount of Rest, the mission church of the Holy Cross has maintained All Saints' Convalescent Home for men and boys. The home is located in Ellenville, Ulster county. In the summer months beginning with June and ending with September, the home of the mission at East 120th st., is closed and the inmates removed to the cottages at Ellenville. The mission also maintains St. Andrew's Cottage at Farmingdale, L. I., which can accommodate 50 boys who are taken for a week or longer. After the first week $2 per week is paid by the boys or others. The mission had also sent 36 girls and boys to Slateford, Pa., the cost being $2 per week.

At Farmingdale, the Sisters of St. John Baptist having their headquarters at 233 East 17th st., just above St. George's church, maintains a cottage which receives from 50 to 60 persons a week, the average being 21 women and 30 children, the larger part remaining two weeks. Last year the cottage cared for 196 women and 205 children, the expenditures amounting to over $2,200, while nearly $123 was spent for drives.

At its cottage at Rockaway, together with sea-side excursions and vacations, St. George's has cared for 500 persons for a week, and 9,000 for the day, at what will amount to a total cost of $2,800.

Up to Aug. 18, the Sisterhood of the Good Shepherd at Asbury Park had cared for 103 adults and 172 children, a total of 275, in addition to 20 girls from the Sisters' House and Training School at 191 Ninth Ave. Up to that date the expenditure had been about $1,200.

All Souls' church has nine acres of land at Sea Cliff, L. I., while the buildings include a refectory with annex, a hall, and seven memorial cottages, a laundry, steam pump house, bath house, etc., representing an outlay of $23,444. Each dormitory cottage accommodates from 12 to 20 children, and altogether 600 children are cared for each year. Last year the Home received 762 children, and expended over $4 378. Sea Cliff is not only picturesque in itself, but has a delightful beach for bathing.

Something was said in last week's LIVING CHURCH about the farm owned by the Sheltering Arms at Mt. Minturn. It seems that some years ago, Robert B. Minturn, a man well remembered for his charity and good works, gave over a hundred acres to St. Luke's Retreat, to be set apart for charitable uses. This property was given by the Retreat to the Sheltering Arms, to which was added a second donation of ten acres. In order to secure a good approach and roadway to this property, the Sheltering Arms purchased from the heirs of the late Mr. Aspinwall, a year or two ago, some 70 acres at a cost of $10,000. The entire property was then laid out and mapped by Donald G. Mitchel, at a cost of $6,000, so as to carry out, as far as possible, Mr. Minturn's idea of grouping a number of charitable institutions around one central church. In passing over the winding roadway which runs through this farm, the latter being a mile in length, one is struck with the great capabilities of this property for the purposes intended. In entering the gateway from the west, first comes the low-lying meadow land, which soon gives place to an elevation from which the view towards Yonkers and Tarrytown on the west is exceedingly picturesque and charming. Farther on is the "outlook," or most elevated point in the property, taking in a view of some miles to the south, and on which it is proposed to erect a church. The ground then descends until one comes to the farm-house with fine orchard in the field above. On crossing a stone bridge the ground rises again, when at the east end one comes to the "Holiday House," with woods in front and rear, while to the south-east is caught a glimpse of Long Island Sound and the uplifted north shore of the island. This building is designed as a summer retreat for the children of the Sheltering Arms, and ultimately may be devoted to the uses of an hospital. Here then is every variety in the way of meadow, upland for plowing or pasture, the latter supporting some 20 head of cattle, abundant woods and water, and whatever is indispensable in property of this kind. Here and there along the roadway it is proposed to erect cottages, the cottage system having been found so successful in the Sheltering Arms. Of these, three are about to be put up, costing each $10,000, the money for two of which is already in hand. For such cottages there is space for 20 or more without interfering with land intended for grass or cultivation. It is proposed that other institutions may erect cottages on a part of the property, on condition of bearing a fair share of the expenses. If in future the Sheltering Arms may require the entire farm, such institutions will be paid a fair valuation for their cottages and improvements. Persons desiring further information on the subject should address the Rev. Dr. T. M. Peters, president of the Sheltering Arms. It may be added that Mt. Minturn is located in Elmsford, Westchester county, N. Y., about a half hour's ride by the Northern Railroad.

PIEDMONT.—The Rev. Horatio Nelson Powers, D.D., died Saturday, Sept. 6th. Dr. Powers was born in Dutchess County, New York, and graduated from Union college. He entered the ministry, and his first

charge was at Lancaster, Pa., succeeding Bishop Lee, who went to Iowa as the first missionary bishop of that diocese. Thence he was called, in 1856, to the rectorship of St. Luke's parish in Davenport, Iowa, and when Bishop Lee founded Griswold College there, Dr. Powers became its first president. In 1868, he went to Chicago as rector of St. John's parish, and stayed there until after the fire, when the congregation was scattered, and he went to Bridgeport, Conn. Latterly he has been rector at Piedmont-on-the-Hudson, where he died after returning from a trip to Europe. Dr. Powers was famed as a poet as well as a preacher. He was the intimate friend of Bayard Taylor, whose funeral sermon he preached, and was also the close correspondent and intimate friend of Philip Gilbert Hamerton, as well as an honorary member of several English and French literary and art societies. His degree of doctor of divinity came from Oxford. Dr. Powers leaves a wife and five children.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

After a lengthened career of active service and literary labors for the Church of Christ, the Rev. John Alden Spooner passed away at his home in Edgewater Park, on Sunday, July 20th, in the 84th year of his age. He was a lineal descendant of the celebrated "John Alden and Priscilla." He was born on the 2nd day of April, 1807, at Charlestown, Mass., under the very shadow of Bunker Hill. He graduated from the University of Vermont, in 1835, and became an alumnus of the General Theological Seminary in 1838. He was the first missionary at Glen's Falls, N. Y., 1842 to 1848, and was rector of St. Mary's church, Brooklyn, N. Y., in 1849. Subsequently returning to Glen's Falls, he was rector until 1855, in which year he removed to Baltimore, and built St. Mary's church in a suburban part, then known as Hampden, but now a thriving portion of the city. He served this church as rector, until he received, in 1861, the chaplaincy of Hammond General Hospital, at Point Lookout, Md. Ill-health compelled his resignation in 1863, and, two years later, he took up his permanent residence at Edgewater Park. But even here, at his pleasant home, he could not allow himself to be idle, and has been rector of Trinity church, at Fairview, and has had charge of missions at Rancocas and Riverside. For the last five years he has been compelled by advancing age and increasing infirmities to rest from active service. He has been through all his clerical life an unwearied contributor to various journals of the Church; and his "Tracts for the People," evince vast study and research. The evident and avowed characteristic of Mr. Spooner's life has been the total subordination of all ideas of expediency to what he held to be right; to simple duty, at any and every cost. He wrought a vast deal of voluntary work, as in the planting of missions, which he lived to see grow and bear fruit; and seemed wholly regardless of the earthly honors and promotion to which his large scholarship and admitted pulpit ability would have amply entitled him. On July 23d, Mr. Spooner was buried from St. Stephen's church, in Beverly, N. J., and in the rural churchyard of that place, in a tomb of his own preparing, of solid brick, marked with the cross. The services were conducted by Bishop Scarborough, the Lesson being read by the Rev. Benj. B. Griswold, D. D., of Maryland.

BURLINGTON.—Owing to protracted ill-health, disabling him from the exercise of the functions of the ministry, and with little or no prospect of the restoration of his vocal powers, the Rev. Geo. Morgan Hills, D. D., has felt constrained to resign the rectorship of St. Mary's parish, said resignation to take effect on the 4th of September, that day being the anniversary, just 20 years, since he entered upon said rectorship. The vestry, after hearing the affectionate message from their rector and his resignation, unanimously resolved to accept it, but at the same time unanimously elected him rector *emeritus* of St. Mary's parish, with hearty sympathy for him in the trial of separation from his life-work, which he has been undergoing for the last 18 months; and in the disappointing conclusion, now, that he cannot take it up again. The vestry express also their wishes for his future welfare, while remembering with gratitude the love and devotion with which Dr. Hills has gone in and out amongst them for the last 20 years.

ELIZABETH.—The church in the lower wards bids fair to become one of the strongest parishes in the diocese. Services were first held in Elizabethport in 1845, by the Rev. Abraham Beach Carter, D. D., missionary for Essex county, under the fostering care of St. John's church. It became a parish in 1851, under the rectorship of the Rev. Eugene A. Hoffman, now dean of the General Theological Seminary, and there was a constant increase in numbers until 1870, when the enlargement of the church to meet a supposed demand for seats by the employés of the Singer Manufacturing Company created a discouraging debt. Changes of population followed, and the church was left in a corner, in debt, needing repairs, and served by supplies and non-resident clergy. Dissensions in the parish arose, and the summer of 1888 found the church doors closed, the Sunday school abandoned, and general apathy. The Bishop came to the rescue, and offered to send them a rector if they would agree in calling one who would live among them and work with them. The venture of faith was made, and the Rev. Henry H. Sleeper, Ph. D., went at the call of the Bishop, and entered upon his work in December, 1889. The following Easter saw the debts all paid, and a large increase in all parts of church work over its best days. On All Saints' Day, 1889, a weekly collection fund was started to secure lots for a new church and rectory in a more central position, and on Thanksgiving Day the rector announced the presentation of six lots in the best position possible, as a gift to the parish from Mrs. Elizabeth Dean, of Hastings, England, with whom the rector has been in correspondence. The fund was continued as a building fund, and grew rapidly, considering the means of the people.

Last May, Mrs. Dean requested the rector to visit her in England, to confer about the needs of the parish, and he has lately returned with a deed for 50 city lots to be used for the work of the parish. The lots are set apart for church, rectory, and parish building; ten lots for buildings for any benevolent or charitable purposes approved by the Bishop of New Jersey; 22 lots for a recreation ground, and eight lots now leased, after a life interest, to be leased by the parish and the income secured. These lots are surrounded by two lines of street railways, and in the heart of the lower part of the city, and are worth $50,000. Steps have already been taken to secure a temporary church of frame for immediate use, to be built by subscription. The Building Fund will be reserved for a rectory, and part of the proceeds of the sale of the old property will be used for the same purpose, leaving the balance for a permanent church in the future. The city is growing rapidly in the lower wards, people are coming faster than houses can be erected, and new enterprises keep up the demand. The church is growing in favor with the employes of the various manufactories, and increased accommodations are needed for them. Benevolent work of every sort will here find a magnificent opening. The Roman Catholics are provided with lyceums, schools, etc., but no other permanent work has been done. There is no reading room, library, dispensary, gymnasium, etc., besides the above, for a population of 20,000 people. The people are full of zeal, dissensions are of the past, and they will do all they can, but those who have the means and the will have a grand opportunity to supplement the generous benefaction of an English gentlewoman, who gives the property to the American Church free of all encumbrance.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On Saturday, Aug 23rd, the Rev. Dr. D. V. M. Johnson, rector of St. Mary's, was prostrated with paralysis while visiting the Rev. Mr. Washburn at Oyster Bay. On Tuesday following he was taken to his home in Brooklyn. A day or two later, he was reported to be more comfortable, but while his mind was clear and he was free from pain, his physicians had no hope of his recovery. In the absence of his assistant, the Rev. Henry Bedinger, the Rev. Mr. Smith, of Jamaica, was to occupy his place at St. Mary's, on Sunday, Sept. 7th. Dr. Johnson who is in his 78th year, and one of the oldest rectors in the diocese, had been spending the greater part of the summer at Bayport, L.I. He has generally enjoyed good health, with the exception of a year ago last spring when he had some severe attacks of hemorrhage. He has been one of the most faithful, hard-working rectors in Brooklyn, and he will have a host of friends, not only in St. Mary's but throughout and far beyond the diocese, to extend their sympathy, and deplore this apparent end of his labors.

The church of the Messiah has made application to the Supreme Court to mortgage its real estate valued at $100,000 for $25,000, to be used in completing, it is understood, its new parish house. The assets of the church are $20,000, while it has no debts.

The Rev. Dr. Haskins has returned from his trip abroad, and was to resume his duties as rector of St. Mark's, the first Sunday in September. He alone has exceeded Dr. Johnson in length of service in the Church although, unlike the latter, he has confined his work to a single parish. Several other of the Brooklyn clergy have resumed work, among them Dr. Darlington and the Rev. C. L. Twing.

A correspondent, P. Roosevelt Johnson, M. D., writes: In THE LIVING CHURCH of Aug. 30th, in an article on Long Island, is a statement that St. John's church, Brooklyn, is historically an offspring from St. Ann's. This is an error. The Rev. Evan M. Johnson built St. John's church at his own expense and preached in it without salary for twenty years. He was the brother-in-law of the Rev. Samuel Roosevelt Johnson, not his cousin, of the same name but of a different family, of English descent, while our family were Dutch, the first settlers of Long Island spelling their name originally Janssen. The Rev. John Barent Johnson, the father of the Rev. Samuel Roosevelt, left a valuable property in Brooklyn and requested in his will that a church be erected on it."

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

LENOX.—A beautiful tablet has been placed in Trinity church, in memory of William Ellery Sedgwick, who belonged to an old and well-known family of Berkshire. It is erected by his son, a distinguished lawyer of New York, and is made of black marble, with a highly polished brass plate in the centre. Inscribed on it are the words:

In loving memory of William Ellery Sedgwick. Born March 28, 1825. Died April 10, 1873. Warden of the parish from 1861 to 1868; vestryman, 1857 to 1870. "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

CAMBRIDGE.—A memorial is in process of erection as an addition to St. John's church. It consists of a building with robing rooms, and a place where meetings of the faculty of the Theological Seminary may be held, and is built of Roxbury stone with trimmings to correspond in style with the earlier structure. It is finished in oak. The old robing room, next to the chancel, will be occupied by the choir, the organ being moved down from its present situation in the gallery. The seating plan is re-arranged throughout, with an introduction of a central aisle, instead of the original side aisles. In the nave, the seats are divided in the transept by the newly-formed central aisle, and are arranged choir wise. The memorial is erected to the late dean, the Rev. Dr. George Z. Gray.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

The Rev. S. C. Blackiston, rector of St. John's church, Butte, returned from a well-earned vacation of three months on the Pacific coast, just in time to attend the annual convocation. He received a cordial welcome from the congregation and friends, and enters on the work afresh with his wonted energy.

The annual convocation met Aug. 24th. The opening service was held in St. John's church, Butte. All the clergy of the jurisdiction were present except three. Many lay delegates were also in attendance. The choir under the direction of the organist, Carl H. Hoenig, rendered an especially fine programme appropriate to the occasion. After Morning Prayer, Bishop Brewer read the ante-Communion service, the convocation sermon being by the Rev. Mr. Nash, of Fargo, N. Dak. His text was: "What shall we do?" and the discourse a clear and practical presentation of practical truths bearing upon the work of the Church in this State. Holy Communion was then administered by the Bishop. At 8 o'clock, after Evening Prayer, Bishop Brewer addressed the clergy and laymen upon the missionary work in Montana. The first missionary bishop in the Northwest was appointed 24 years ago. His jurisdiction covered the present territory of Utah, Montana, and Idaho. There were then no railroads and few roads, but the population increased, settlements became more numerous and the field too large for one man. So, in 1880, the missionary jurisdiction of Montana was set apart and the present Bishop appointed. The population of the territory was then 40,000, while Butte and Helena had each less than 4,000 inhabitants. At the convocation held at that time there were but six clergymen, four of whom are members of the present convocation. There were then but four churches, located respectively at Virginia City, Helena, Bozeman, and Deer Lodge. Five Sunday schools were organized at that time with an aggregate of 144 scholars. The Church property in the entire State amounted to $26,000. The communicants were 310. Three lines of trans-continental railroads have been constructed and soon every mining camp of any importance will have its railroad. The population has increased to 150,000 souls, despite the smaller census report. But had the growth of the Church been proportionate? The Bishop regretted that he could not answer this question with exactness, owing to the failure of several clergymen to send in reports. So he had been forced to fill up the blanks with estimates, but these estimates were, he thought, all underestimated. Besides the Bishop, there were now 14 clergymen in Montana, and two candidates for Holy Orders. The churches were 15 in number, in addition to one chapel. A hospital had also been constructed. The present value of the Church property is $190,000. Last year the Episcopal churches of the State raised $28,000. There are now 1,350 communicants, of whom 136 were confirmed this year. The Sunday school report now shows 120 teachers and 900 scholars. All the foundations of a well organized diocese are now laid. The funds for the Episcopacy had now reached $4,600.

The business sessions of the convocation were held the next day. Perhaps the most important matter which came up for adoption was the draft of a model parish constitution which was presented by the Rev. Mr. Webb, and was adopted after a long and thorough discussion. The following preamble and resolution congratulating the Bishop upon the success which has attended his work, and expressing the regard in which he was held, were also passed without a dissenting voice:

WHEREAS, We are reminded that in the rapid progress of time ten years have now elapsed since our present Bishop entered upon his duties as the overseer of Church work in the mission jurisdiction of Montana; therefore, be it

Resolved, That this convocation, representing the clergy and various parishes and missions of the jurisdiction, gladly embrace the opportunity to extend to him our heartfelt congratulations, and hasten to assure him both of the profound respect

and affection in which he is held throughout the length and breadth of Montana, and of our entire confidence in his administration of the affairs of the Church within his jurisdiction; and we hereby renew our pledges of personal loyalty to him, and pray that he may long be spared to the Church of Montana, and in the rich returns which shall crown his self-denying labors may see at the last "of the travail of his soul and be satisfied."

The closing service was given up to missionary topics, Bishop Brewer opening by a brief address, in which he especially dwelt upon woman's work in the Church. Following this, the Rev. Mr. Clowes read an admirably prepared report upon the work done by the Woman's Auxiliary, written by Mrs. Brewer, general secretary for the auxiliary in this jurisdiction. Dr. J. C. Quinn was then introduced, and spoke with great effect upon Home Missions. The Rev. Mr. Linley delivered an earnest address on "Missions in Montana." The Rev. Mr. Nash, of Fargo, North Dakota, delivered the closing address, referring in very complimentary terms to the efficiency and importance of the work in Montana, and exhorting those present to take still more active part in this valuable work and glorious enterprise. The Bishop read appropriate prayers and pronounced the benediction.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

THOMPSONTOWN.—Notable, as showing the advance of the Church and also the good resultant from a general missionary in a diocese, were the services held in this place on August 31st, conducted by the missionary, the Rev. S. P. Kelly. The old stone church in which the services were held was erected by communicants of the Church, during the early years of this century, but for the last 50 years or more it has been in the possession of several denominations, and in these years no service has been held in it, nor in fact in the whole county of Juniata. On this occasion, with a few changes, the interior was made to look quite Churchly, with choir, robing-room, and chancel arrangements; the morning congregation was composed of people from the village, and also a number from long distances in the country, and was larger than usual. After Morning Prayer and sermon, followed a celebration of the Holy Communion, of which some 15 persons from different points in the county gratefully received. The offering was liberal and it was evident that those persons unaccustomed to the service, had been interested and gratified. In the evening the church was filled to the doors, and as the evening service leaflets had been distributed, the large congregation readily joined in the service. The sermon from the text, "Hold fast the form of sound words," left a good impression of our prayers and liturgy.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The Rev. John A. Childs, D.D., secretary of the diocese, has returned from his brief journey abroad.

During the past year St. John's church, Norristown, has started a mission Sunday school in West Norristown, and has secured a lot 120 by 225 on one of the prominent avenues. In view of the prospective building operations in that section as well as the recent growth, the move was a most wise one, and one that gives good promise of success.

The church of the Nativity, Philadelphia, has within the last convention year paid off the mortgage of $2,000 on the rectory, and purchased a property south of the church which will be made a parish building as soon as funds are in hand.

The weekly meetings of the Clerical Brotherhood, which have been discontinued according to custom during the summer, will be resumed on Monday morning, Sept. 7th, at 11:30 o'clock.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

We learn with very deep regret that the Rt. Rev. Thomas A. Starkey, D.D., has not fully regained his health. Bishop Starkey has been spending the summer at Malvern, England, and was very far from well when he left for Europe last May. We trust that the return voyage will prove beneficial and that the diocese may soon be cheered by the presence of the beloved Bishop.

The Rev. Dr. Stansbury is still suffering from the effects of his severe illness; his forced absence is a source of much sorrow to his parishioners.

The Rev. Millidge Walker, late rector of St. Paul's church, East Bridgeport, Conn., has entered upon his duties as rector of St. Paul's church, Newark; he is an able and zealous priest and will doubtless carry on with vigor the work of the parish.

The Rev. M. M. Fothergill has recently been presented by members of his congregation, with a richly embroidered green silk stole. A chapter of the Brotherhood of St. Andrew has been formed in connection with the church of the Atonement, Tenafly, which promises to be of much value in the work of the parish. A guild of St. Margaret has also been formed whose duties extend to the care of the chancel and sanctuary.

"Little Arthur's Home for Boys," at Summit, has recently been given a very valuable property, which will enable this deserving charity to extend its work in the diocese.

The Rev. H. H. Waters, rector of St. Paul's church, New Orleans, La., has been taking charge of St. Paul's church, Englewood, during the temporary absence of the rector, the Rev. Geo. F. Flichtner.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

LOUISVILLE.—The farewell sermon of the rector of the church of the Advent, the Rev. M. M. Benton, took place at the 10:30 A.M. Celebration, St. Bartholomew's Day. The wardens and vestrymen have prepared an autographic testimonial, handsomely framed, and presented to the retiring rector, "sincerely thanking him for the arduous work which, under God, he has done for this parish in the ten years of his rectorship. He found a cheap frame building upon a rented lot; he leaves a stately stone church, a gem of architecture, admirably located and perfectly appointed. He found us a congregation in name, but in fact, merely a young and struggling Sunday school; he leaves a completely organized parish, with 200 communicants, 300 Sunday school children, an industrial school of 200 girls, three guilds, a vested choir of 24 men and boys, and all the indications of an early and rich harvest, which his watchful and unwearying toil has won for us."

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

GALVESTON.—When the Rev. Thomas W. Cain took charge of St. Augustine mission, about two and half years ago, he found here some 34 communicants, without so much as an organized Sunday school or a building of their own in which to conduct the services of the Church or Sunday school. They have now a good church building, schoolhouse, and rectory, costing in cash $6,500, which money was borrowed at ten per cent interest. The congregation has grown three-fold within this period; 71 persons have been confirmed; 65 in all have been baptized; a good Sunday school, now numbering about 100 children in attendance; the Mary Stewart Pinkney Industrial School of 55 children, learning to be useful men and women, and a Working Guild, of both males and females, who are doing all they can, by the help of God and the aid of their friends, to raise money to help pay off the debt of their church, which is now about $5,000. The Rev. Mr. Cain will be gone two or three months in the interest of this mission, which is our only hope among the 500,000 poor colored people, for whom our Church has done so little.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

On Thursday of this week St. Alban's School for boys will be opened at Knoxville; the Rev. Dr. Leffingwell, rector, and the Rev. H. P. Scratchley, head-master. The Ansgari College property has been improved and enlarged, and fitted up in the most comfortable and attractive way. The school will have classical, commercial, and military departments, the latter being in charge of an officer of the U. S. Army. There is a hearty local interest in the enterprise and many pupils will attend from the neighborhood. The number of pupils from a distance is also very encouraging. Some are coming from the Pacific coast; Chicago, Omaha, Kansas City, St. Louis, Quincy, Peoria, and other points will be represented. It was hoped that Bishop Burgess would be present at the opening, but he is unavoidably absent.

St. Mary's School will re-open on Wednesday, Sept. 17, with over a hundred pupils in residence, its maximum number. Among the improvements of the summer is the beautiful stone cloister just completed. It extends from the school building across the entire front of the chapel, in eight open, gothic arches, with stone columns and carved capitals, having a noble entrance facing the street, approached by a terrace and a massive stairway of stone. The cost of the cloister is $3,000, the gift of the rector.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

BISHOP GILBERT'S FALL VISITATIONS.

SEPTEMBER.

11. 3 P.M., Longworths.
14. 10:30 A.M., Ordination, church of the Good Shepherd, St. Paul; 7:30 P.M., Anoka.
17. White Earth. 18. Wild Rice River.
19. Menton.
21. A.M., St. Vincent; P.M., Hallock.
22. P.M., Crookston. 25. P.M., Glencoe.
26. P.M., Brownton.
28. A.M., Granite Falls; P.M., Montevideo.
29. P.M., Appleton.
30. Annual meeting of Woman's Auxiliary, Christ church, St. Paul.

OCTOBER.

1. Annual meeting Diocesan Sunday school Conference, Gethsemane church, Minneapolis.
2. P.M., Wadena. 3. P.M., Perham.
5. A.M., Detroit; P.M., Lake Park.
6. P.M., Smysers. 7. P.M., Moorhead.
9. P.M., Brown's Valley.
12. P.M., Morris. 14. P.M., St. James.
15. P.M., Pipe Stone. 16. P.M., Luverne.
17. P.M., Worthington.
19. A.M., Windom; P.M., Wilder.
22. Missionary council, Pittsburgh.

Where no priest is in charge the Holy Communion will be celebrated at some convenient hour.

A financial statement covering the year is expected from vestries and committees. The parish register will also be presented for inspection.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

BLOWING ROCK.—This rapidly growing town, situated among the hills of the Blue Ridge, was visited on Sunday, July 27th, by the Rev. C. N. F. Jeffery, recently appointed archdeacon of Watauga, who held a service attended by nearly 200 people, in an hotel. On the following Thursday afternoon, at a meeting of the Church people of the town, a site was accepted for a proposed new church, and a committee appointed to collect funds and proceed with its erection. The church is to be Norman in architecture, with a seating capacity of 350, and a school room in the basement. Until its completion monthly services will be held by the archdeacon in the hotels of the place, and it is hoped that the church will be built and ready for occupancy at the beginning of next season. Whether this hope is realized will depend upon the generosity of friends outside. The Church people of the place are few, and possessed of little means, and as the church will be principally for the benefit of visitors, it would seem that those churches, some of whose members spend the summer here, should do something towards this work, and thus help to provide the means of grace for their people when away from home. It is earnestly hoped that the additional $600 needed ere work can begin, will be speedily contributed.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

Selma is a little town of 2,000 inhabitants, in the county of Fresno in the San Joaquin valley, on the line of the Southern Pacific Railway. The present missionary, who also has the charge of Tulare, in Tulare county, entered his field about a year ago. He found the town severely suffering from the reaction of a great boom. Then two immense fires came, one immediately upon the other, destroying the largest part of the business portion of the town. All this has led to the mission losing more than half its members, making it both trying and difficult for the missionary to sustain the work. The town, however, (comparatively a new one), lies in the famous raisin belt of the San Joaquin valley, and when the many vineyards, lately planted out, come to maturity, it bids fair to make a prosperous burg of from 5,000 to 8,000 people. The present missionary found a church debt of $700, which by extraordinary effort has since been paid. A comfortable study, through the kindness of eastern friends, has been added to the church building at a cost of $240. Although there are only ten families now connected with this mission, they pay half the stipend of their missionary. The yearly record shows 3 Baptisms, 5 Confirmations, 2 marriages, 5 funerals, 700 visits, and $1,600 raised. But the people are poor, and need helpful encouragement. The church, which stands on leased ground, needs lots of her own. The bell tower, now only carried up a little above the eaves, should be finished, and a bell would add much to the efficiency of the work. Lots for a permanent home for the church, owing to the present depressed state of the town, can now be purchased very low. Any desiring to assist should do so through Bishop Nichols, San Francisco, or the General Board of Missions, New York.

OREGON.

BENJ. WISTAR MORRIS, D.D., Bishop.

PORTLAND.—Beautiful for situation and remarkable for the strength and stability of its commercial enterprise, Portland stands without a peer in the magnificent region of the far Northwest. Salem, Tacoma, Seattle, and Spokane Falls are pushing forward with tremendous activity, but Portland calmly holds her vantage ground, confident in the future. Puget Sound may take from her some of the treasures of the sea, but it cannot make the beautiful Willamette Valley a tributary to its enterprising cities. Portland is one of the oldest and richest cities on or near the Pacific coast. The Church has hardly kept pace with the world, in this business centre, but it is strong and influential. Trinity, the mother parish, has nearly four hundred communicants. Large congregations fill the church summer and winter, under the popular ministrations of the new rector, the Rev. Thomas L. Cole. Sunday preaching is but a small part of the duty of a parish priest in these great western cities. From Monday morning till Saturday night there is scarcely an hour for uninterrupted study and sermonizing. Trinity church is already a "down town" church, and the question of a new building, nearer to the homes of parishioners, is pressing for consideration. Two or three other hopeful and growing enterprises have taken root and may develop into strong parishes. In East Portland, St. David's is doing a good work under the Rev. J. W. Sellwood.

The Church in Portland has a strong hold for growth and influence in the two thriving schools, the Bishop Scott Academy for boys, and St. Helen's Hall for girls. Bishop Morris has been wise and far-sighted in his financial management, and is administering with great prudence the advantages secured in former years. He is recognized as one of the best business men in Portland. St. Helen's Hall is about completing a large, substantial, and beautiful building, on one of the finest sites in the world. The grounds alone are valued at an immense sum, and were secured by the Bishop at a very moderate cost. To the efficient principal, Miss Mary B. Rodney, St. Helen's is largely indebted for its prosperity, and for the completeness of the plan of its new home. The Bishop Scott Academy is a military school, finely equipped, and is ably managed by Dr. J. W. Hill. The chaplain of the school is the Rev. W. L. MacEwan, who is a real

pastor and active worker in the school, doing also good missionary work in other places.

IN THE GARDEN OF THE LORD.

BY W. B. C.

Plucked from the earthly garden of the Lord
To bloom in paradise;
With Him in glory rise,
And on the wings of His Ascension shine
In light beside whose steadfastness dim rays
Of earthly suns are but as rushes' glow.
Why are these sweets deplored?
And can we not resign
One flower we love unto His keeping now?
One life however dear? awhile forego
Sweet company in these, the thorny ways,
If, as the stars of heaven, they may reflect
His praise?

LETTERS TO THE EDITOR.

USE OF THE GLORIA IN EXCELSIS.

To the Editor of The Living Church:

Dr. Berkeley in his letter entitled "Abuse of the *Gloria in Excelsis*," in your issue of the 30th ult., seems to have forgotten that Churchmen who "sing heartily and with a good courage" the "glorious hymn" at the election of a bishop, believe that the vote of our councils is governed by the Holy Ghost, and that they will persist in believing it, notwithstanding the wire-pulling and intrigue of the "eminent divines" of the diocese to confer the honors on their friends; notwithstanding the lack of, what seems to us, necessary qualifications for the office; notwithstanding the possibility of the bishop-elect closing his ears to the divine call.

We believe that the Holy Spirit can and does overrule for His glory the "simple friendliness" of the nominators, and therefore we sing the *Gloria in Excelsis*. We believe that if the bishop-elect is "austere in his manners," and has not "that kindliness of spirit" so essential to a bishop, that that is one of God's "mysterious ways" of working out His righteous ends, and therefore we sing the *Gloria in Excelsis*. Whether the elected candidate declines or accepts is not a matter for the consideration of the electors, they have, they believe, acted under the inspiration of the Holy Ghost, and therefore they sing the *Gloria in Excelsis*. If the chosen one desecrates by declining to obey the call, he alone is responsible for the desecration.

If we ask God's guidance and direction (as who will say we should not?) before proceeding to elect, then let us act as if we thought He heard and answered prayer, and therefore let us sing the *Gloria in Excelsis*.

W. R. C.

THE ENGLISH MISSIONARY BISHOPS IN CHINA.

To the Editor of The Living Church:

Usually I find myself in full accord with the editorial utterances of THE LIVING CHURCH. You have never said a word too much about the Church clergy taking part in those services of the denominations that imply an equality of authority in their preacherhood and our priesthood. I think, however, that you utterly mistake the preaching office of the priesthood, or I do not fully comprehend the purport of your first editorial article in the issue of August 16th. Two of the English missionary bishops in China consent to take part in a "Conference of Protestant Missionaries," at which, among the subjects to be discussed are such as these: "What are the best substances to use in administering the Lord's Supper?" "What is the Chinese Church to be like? What plan is best for it? What sort of ministry is it to have?" etc. The determination of the bishops to take prominent parts you learn with "amazement and regret." Why either "amazement" or "regret"? Here is a "Conference" which can bind nobody, not even its own members, by its action. It is called to discuss. It may act after it has spent as much time in discussion as may be thought profitable, but as it is called only to confer, its resolutions will bind only those who vote for them. Here, presumably will be gathered nearly every Protestant missionary in China; and here, if the bishops are as wise as bishops ought to be, some of these missionaries will hear some truths that are entirely new to them. Trust the bishops to explain what the Lord's Supper really is, and what substances alone are lawful to use; trust them, with all learning and eloquence and earnestness, yet calmly and lovingly, to show the only "plan" for a Church and the only "ministry" that has the full authority of the Master, and those "Protestant missionaries" will go back to their stations with ideas most of them have not so much as heard of before. They will think of what they hear, too; for are not these bishops invited to discuss these questions? They have not called this "conference;" they have not intruded where they are not wanted; they go by invitation to assist in settling questions which the separated brethren whom they will meet do not consider settled. "Strange questions these for bishops to entertain," your editorial says. The bishops do not entertain the questions. For them, as for all well-informed Catholic Churchmen, these questions are forever settled. But the other "Protestant missionaries" whom they will meet are not in such a case. They are educated, well-informed in all that the schools of their denominations teach; but these schools either teach error or maintain a profound and discreet silence as to the important questions you quote as being some of the subjects for discussion. These "Protestant missionaries" are earnest Christian men, or they would not be "Protestant missionaries" in a heathen land. Given, then, the opportunity to talk effectively to earnest, educated, willing men (and they are willing, or they would not have invited the discussion), and if there is a law of the Church, or a law of men's inclination, which forbids the bishops to neglect this plain duty, it is contrary to the law which the Master, the Great Head of the Church, laid down when he said: "Go ye into all the world and preach the gospel to every creature."

HARRY CASSIL.

San Angelo, Texas, Aug. 21, 1890.

THE DUTIES OF GENERAL MISSIONARIES.

To the Editor of The Living Church:

At its last annual council a certain diocese voted to employ a general missionary, and the parishes pledged $1,200 for his support. Contemplating removing further east, I wrote to the dean of one of the convocations of this diocese—an old acquaintance—requesting him to recommend me to the Bishop for the situation.

I am in receipt of his reply declining to do so for several reasons, amply sufficient if the duties of the position are such as he intimates.

Some thoughts suggested by the dean's letter, I believe, will be of general interest to the whole Church. The first point is raised by these words: "It needs a man of peculiar tact—one who can go to St. Paul's,—as well as to any mission field, and urge the work of missions in a quiet, earnest, and persistent manner; in a way to secure confidence, and at once enlist the interest of all in the work." Whether there is just such a man in these United States of America is too difficult a matter for me to decide. It also wants a man "who is in entire sympathy with our methods of raising money, to secure the diocesan assessments. This, as I remember, you always opposed."

If I understand all this rightly, it appears that the general missionary of the diocese is expected to be a kind of licensed beggar, to lift from the shoulders of the rectors of large parishes their most disagreeable duties, such as "raising money for diocesan assessments," and especially to preach entertainingly to such parishes upon those subjects most apt to empty the pews, if announced in advance.

In my ignorance I had supposed that a general missionary was "one sent" by the bishop to preach the Gospel, visit the sick, and break the Bread of Life to those who would otherwise be deprived of these blessings.

In the convocation over which the good, and as I personally *know*, earnest, conscientious dean has presided for many yea there are not a few towns of several hundred people that a Church clergyman has never visited. In these there are communicants who never commune, children growing up unbaptized, and many who could easily be interested in the Church. I supposed that it would be the duty of the general missionary to search the villages, valleys, and rural districts of the diocese, enroll and minister to all these, hold services where no other clergyman could, and so seek, and by God's mercy, save, the lost. How it would gladden the soul of the anxious, over-burdened bishop of —— diocese to have placed before him a reliable list of all the scattered sheep of which he is the shepherd, and who know not his voice, because he is burdened by the necessary duties of school visitor, chairman to boards and convocations almost innumerable, which I had supposed the missionary might escape. If, then, need be that he should visit and speak in St. Paul's, ——, he need not try to outpreach the rector, but tell the practical laymen of the congregation about his daily duties; how joyously some lone, dying mother in Israel had received the sacrament; how gladly another had brought her children to the schoolhouse to be baptized; how in the rural village the saloon had been closed that all the people might have the unusual pleasure of going to church. In this way the general missionary might help the rectors by finding hundreds of communicants glad to pay the diocesan assessment for the privileges of God's holy Church. If such work be done in the —— diocese, they will soon need an assistant treasurer, instead of a licensed beggar, for God will so pour out upon the jurisdiction his blessings that there will not be found room to receive them.

F. C. ELDRED.

Buffalo, Wyoming.

UNEMPLOYED CLERGY.

To the Editor of The Living Church:

Every now and then we have it heralded all over the country that there is a large number of unemployed and unsuccessful clergymen who are unfit for the ministry, and for whom not a word of defence is uttered. The latest stricture has come from the Bishop of Mississippi, in which he says: "These men are stumbling blocks in the paths of unsophisticated bishops, and the terror of bishops who have acquired experience."

With all due respect for the good Bishop of Mississippi, I must say his assertion is too sweeping to be allowed to stand without, at least, a word in defence of this unfortunate class of the clergy, many of whom are unemployed through no fault of theirs. I know sometimes it is the poor "unsophisticated" priest who is lured away from a field of usefulness by the plea of some anxious bishop to come and revive some dead parish or mission, where the most successful man would fail. The bishop overestimates the ability or willingness of the congregation to pay, he makes promises to the clergyman which the congregation is unwilling and he unable to fulfill. The congregation desires to get rid of the burden, for such it considers him, almost as soon as he arrives, and thinks the best way to accomplish this is to oppose every effort he makes to build up the church, and to starve him out. The writer knows of more than one such case. Here is one: A bishop persuaded a clergyman, who had been very successful where he was, to come to his diocese, some 2,000 miles distant, picturing his opportunity in the most glowing terms, and promising him a hearty welcome by the people. How great was the surprise of this "unsophisticated" priest when, the day after his arrival in the new field, he hunted up "the influential member" of his flock, to whom he presented the letter of introduction from the bishop; he was greeted with this welcome: "The bishop had no business to send us a clergyman; we never asked him to send us one, and we are not able to support one. If you have no other support than what you will get here, you had better not stay. It is far cheaper for us to attend the religious services of the other churches, than to pay for episcopal services." From that moment the influential member of the mission did everything to discourage the poor "unsophisticated" priest in all he did. It was plainly to be seen that nothing could be done unless the clergyman's support came from some other source than the congregation. He communicated this condition to the bishop, who urged him to persevere, and acknowledged that it was a hard field. At the end of nine months the bishop made his visitation, and when the "influential members" were asked why they did not support the clergyman and help him to build up the church, they said "there was an incompatibility between him and the congregation." The incompatibility was plain enough. The priest labored to build up the church, and these disloyal church members did all they could to prevent it, in order to save money. Thereupon the bishop informed the clergyman that the work would have to be discontinued, as he had no funds to assume the responsibility of the clergyman's salary, nor did he have a self-supporting vacancy in the diocese. He declared that the priest had been a faithful pastor, a hard worker, was a good preacher, and that he had done all that was possible to be done under the circumstances, and that he would recommend him wherever he might go.

This poor, "unsophisticated" priest was left a stranger among strangers, without means to get away or to support his family. The bishop who had induced him to come could not help him because he had no funds. Was it not the bishop's duty to ascertain before he asked the clergyman to come, if the people were able and willing to support him? The clergyman had to take the first opportunity that offered, and accept another field which was on the catalogue of unsuccessful parishes, where others had failed before, and have failed since, and which he would not have accepted had he not been utterly without means. Two or three such unfortunate congregations will give any clergyman the reputation of being unsuccessful, which he seldom can overcome.

I am sorry to say we have too many such congregations, which are the 'terror" of poor, "unsophisticated" priests. I can name six of such parishes in the section of country where I am now, and where the most successful priest could not succeed. The bishops are importuned by the "influential members" of these parishes to procure clergymen for them, and are blamed by them if they don't do it; though the bishops know full well that whoever they may be able to get can not stay long; but no sooner have they persuaded a priest to go to these "terrors," than the "influential members" begin to make it as unpleasant as they can for the unfortunate priest, and his name might as well be placed at once upon the unemployed and unsuccessful clergy list. The fact is, that when a working parish is vacant, the vestry never stop to consider when the name of one of these unfortunate brethren is mentioned for the vacancy, why he has failed in his former work; he has been unsuccessful, and that bars him from consideration.

The trouble is we have too much congregationalism, and that of the worst kind, in many of our parishes. Especially is this true of the smaller congregations, and the clergy who must do the hard and rough work have too little episcopal backing. If our mission congregations, and all parishes which receive missionary aid, were required to pledge a certain amount for the support of their clergymen, and pay that amount quarterly to the board of missions of the diocese, so that the clergymen would draw their whole stipend from the treasurer of the diocesan mission fund, it would be a long step toward diminishing the list of unemployed and unsuccessful clergy. It would also teach the congregation from the outset that it is but a very small member of that great body—the Catholic Church, from which it derives its existence as a congregation, and upon which it depends for its spiritual life.

EXPERIENCE.

The Living Church.

Chicago, Saturday, Sept. 13, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A CORRESPONDENT, referring to the reproach that the clergy often leave one parish for another on account of increased salary, says: "Where is the layman of moderate circumstances who would decline an advance of $50 a month, lest his removal from the place would weaken a struggling parish?" We believe that there are laymen who remain in a parish for the sake of the Church work in which they are helpful, but they are rare. It is not seldom, however, that clergymen decline a call that promises more salary. It is of frequent occurrence in every diocese.

"THERE is more need of rail-splitting than of hair-splitting," says an exchange; a thought that perhaps our clergy would do well to ponder. The great enterprises of the world depend upon hard work and heavy blows. More delicate manipulations are required by way of finish and decoration. Both are good, but the former comes first. The scholarly tone and rhetorical style of a sermon may please and attract, but the main thing is to split the rail of truth by well-directed, sturdy blows, "rightly dividing" it, instead of spending the half hour in polishing splinters. There is much other work besides preaching to which this epigram may be well applied.

"IT is a great deal easier to get off the track than to get on again." The well-ordered, happy, successful life runs upon lines laid down in youth. Few realize how much they owe to the road-bed and rails upon which their lives so smoothly run. These were made and laid by others to whom, perhaps, little thought and thanks are given. But once off the track, a man begins to experience discomfort and is soon brought to the brink of disaster. He tries to get on the track again, the track which he impatiently spurned as a bar to his liberty, but the switches all open the other way. He must have a derrick and jack-screws to put him where he was before, and then the chances are that his wheels are broken and his life never runs smoothly again.

THE CHURCH LOTTERY.

The country has been greatly agitated over the Louisiana lottery business; and well it may be. It is a shameful affair, a disgrace not only to that fair State but to our whole land. It is not, however, our present purpose to say more about it. But we do call attention to that which in this connection has not been so much as mentioned. The secular papers are eloquent over the immorality of people in Louisiana, but they cannot be ignorant of the lottery business carried on in the full glare of open day in almost every Roman Catholic parish in the land. In our opinion it is more demoralizing than the Louisiana Lottery, because it is conducted by a great and powerful Church. Are lotteries wrong, immoral? If they are, then the Roman Church is, in this respect, an immoral agency. Nearly every Roman Catholic parish in this country has an annual "fair" or "picnic" which, whatever it may be called, is openly and notoriously a lottery. That these "fairs," as thus conducted, are illegal, is unquestioned. That they are immoral and demoralizing is unquestioned. But what secular paper condemns them? What prosecuting attorney ever did anything to put a stop to them? What judge ever charged a grand jury against them? And yet these lotteries are openly advertized in the press, in church, on the Lord's Day, and at Mass! Long before the drawing of prizes, girls go about the streets, and from house to house, begging people to take chances. The illegality of the whole business is known. Its demoralizing effect is known, and yet scarcely a voice is raised against it, and as for any public officer doing anything to interfere with it, who ever heard of such a thing? The President of the United States sends a message to Congress suggesting laws against the Louisiana Lottery traffic, but what party or public officer ever said a word against these lotteries of the Roman Catholic Church. That none can justly charge us with exaggeration, we cite an instance taken from a newspaper of recent date:

THE ST. PETER'S PARISH PICNIC.
AN ENJOYABLE DAY—SOME PROFITABLE CONTESTS.

Last Saturday the people of St. Peter's parish held a most enjoyable picnic in the grove on the Sand Run road, just below ——. It is reported that there were about 4,000 people in attendance. Metherell's orchestra furnished the music, and the platform dance, target-shooting, etc., etc.

There was great interest in the various contests for prizes. Father Manly's blooded horse was drawn by ticket No. 1,680. Over 2,000 tickets were sold at $1 each on the horse.

The piano was awarded to Miss Anna Kain, who raised the sum of $1,166.66, Miss Sarah Fischler raised $894; Miss Anna Hogan, $775.74. Miss Hallihan, [$230.55. Each contestant's money goes for the benefit of her own church, and the price of the piano is to be drawn from the fund raised by the defeated candidates.

On the gold watch contest Jeremiah Hurley was the winner, his purse amounting to $151.34. William Brew raised $110.05; M. Birmingham, $60.70; S. Cushing, $32; J. Dibble, $31.75; Frank Chadeyrszki, $20.10; Joseph Kinney, $12; Florenze Reader, $6 03.

The amount raised on the Rocky Mountain cake was [$50.29, by four good-looking girls. The cake was awarded to Miss Mary Ryan. The total receipts of the contests amounted to about $5,000.

The Pope claims to be an infallible guide in the matter of morals as well as faith. Let him exercise his gift in this matter. Or has his infallibility adopted the maxim that the end justifies the means?

It may be said that this kind of gambling is not confined to the Roman Church. We hear of it very seldom in connection with any other religious body, while it is notoriously prevalent in that Communion. It is not because it is Roman but because it is wrong, that we oppose it. If we hear of any of our own parishes resorting to such unhallowed means for raising money, we shall speak just as freely and frankly as we have done in this case. It is time to cry aloud and spare not, when Christian people in the name of God make merchandise of the lust for unlawful gain, and for lucre encourage one of the seven deadly sins.

"LUX MUNDI."

GORE'S ESSAY ON THE HOLY SPIRIT AND INSPIRATION.

IV.

In considering questions like those which are raised in the controversy between Mr. Gore and his critics, it is most useful to know, if possible, what are the proper criteria to apply in their elucidation. We wish to draw attention to a single distinction which is of great importance, though seldom understood. It is the distinction between what are called, technically, authenticity and genuineness, on the one hand, and inspiration and authority on the other. The term "authenticity" relates to the contents, whether, being in narrative form, a particular book is actually a record of facts, or a moral or spiritual treatise cast in narrative form. The book of Job may be taken as a fair example of a composition about which such a question may fairly be raised. The term "genuineness" has reference to authorship, whether the name attached to any book is or is not the name of the actual author. We need not further define inspiration and authority.

Now the Church declares the Holy Scriptures of the Old and New Testaments to be inspired and that as such their teaching comes to us with divine authority. She witnesses to them as a written revelation of God to man. But she does not necessarily pronounce upon names and dates; or upon questions of form, whether certain books be historical or dramatic or allegorical. Neither does she always insist that the authorship of a book is determined, in the modern sense, by the name which has become attached to it. So, on the other hand, we read the books of the New Testament in our churches, not because it has been proved by criticism that these books were written by apostles or apostolic men, not because they are the works of this or that person, but because the Church enlightened by the Holy Ghost has certified them to us as a part of the divine message. It is quite true that in some instances, perhaps in most, the witness of the Church to the inspiration involves an attestation of the genuineness of this or that book, as when, for instance, the book itself on the face of it claims a certain authorship. In this case the claim can hardly be rejected without rejection of the book itself as a piece of imposture. It is Dr. Liddon's contention that this close connection exists in so large a number of instances as to make it impossible to view with equanimity the possibility of having to make such concessions to criticism as Mr. Gore thinks may be made if necessary, without impairing the essential authority of the sacred books. But there still remain a considerable number of instances where the results of criticism may certainly be viewed with perfect indifference. Thus it makes no real difference to the Catholic Churchman whether the first Gospel is, in the present form, the actual composition of St. Matthew, or whether it is a translation and revision of his original Gospel with possible additions; or again, whether the first three Evangelists wrote in entire independence or whether they used a document or documents from some other hand; or again, whether the narrative of the woman taken in adultery belongs where it now occurs, or whether it should be attributed to St. Luke and inserted in his Gospel, or whether it came from a different hand from either. It is enough that it is in the canon. Neither does

it matter who wrote the Epistle to the Hebrews; or whether the Apocalypse was written by the Apostle or by some other John. Similar remarks may be applied to portions of the Old Testament. It is often not important to decide who wrote the various books.

Again, it may be said that very frequently it will make no difference what the character of a composition is, whether for instance, it is a history, or a dramatic piece, or an allegory. It may sometimes even be dangerous to stigmatize the latter species of literature as mere "fictions." We speak for instance of the parables of the Good Samaritan, and of Dives and Lazarus, but neither of these claims to be a parable; they have the form of narratives of actual facts, and there is not a word in the original to indicate that they are not so.

The principle which we have here endeavored to point out is certainly of value. A book of Scripture is not accepted as inspired because it has been proved to be the work of a particular writer, nor yet because it is a narrative of actual facts rather than a drama or an allegory. Though it is true that some books could not have been included in the sacred canon unless they were the genuine work of a certain author, as St. Paul's Epistles for example, yet they are not included there because they are the work of that author. St. Paul wrote some epistles which the Church did not preserve. Again, there are writings extant, of men whose relation to the Apostles was as close as that of the second and third Evangelists; but the Epistle of St. Clement, "whose name is written in the Book of Life," was rejected, while writings of Mark and Luke are included. Two works of doubtful authorship were issued from the inner Christian circle, in all probability, at almost the same date, both treating of a similar subject, the relation of the Old Covenant to the New; but the Epistle to the Hebrews is selected, that under the name of Barnabas was rejected. All this goes to show that the inspiration and authority of the Bible are, within quite a wide range, independent of the results of criticism. When it comes to apply this principle throughout the whole volume, there will be much difference of opinion in its application, and thus arises the present dispute between Mr. Gore and his critics.

It is surely of faith to believe that no sound results of critical investigation can ever undermine the Christian belief in the sacred Scriptures, however it may be necessary to change or modify the precise view that is taken of individual books. And we may well be strengthened and encouraged in this faith by considering what criticism, after all, is, and by glancing at the history of its achievements in the field in which it has had full swing for the longest time, viz, the New Testament.

"Criticism," says Mr. Illingworth, on p. 208 of this same volume, "is a very different thing from science, a subjective thing into which imagination and personal idiosyncrasy enter largely, and which needs in its turn to be rigorously criticised." Nothing is more uncertain for instance than arguments drawn from the style of an author. German critics however, have not hesitated to enter with their usual boldness into this field, and to lay down rules and canons with all confidence. They will tell you with assured infallibility that this or that is not in the style of Paul or Peter or John. The reasoning commonly called "begging of the question" is very common. The argument from silence, so notoriously precarious, plays a great part. All this is not restricted to sacred literature, although more absurdities have been committed in that connection than elsewhere. They have found for instance that there are two or perhaps half a dozen Homers, two Juvenals, and the like. A hundred years from now it will be a very simple matter to prove that there were two Brownings, one a great poet, the other a philosopher, who fancied himself also a poet and made confusion worse confounded with his monstrosities of grammatical construction.

Further than this, a great deal of what professes to be pure scientific criticism is nothing more than the working out of a foregone conclusion. There are underlying it, certain philosophical assumptions. In this case there is apt to be pretty slashing work, as all ordinary rules of evidence must be sacrificed if necessary, in order to establish the preconceived theory. Thus Strauss' Life of Christ, with its mythical theory of the origin of the Gospels, was based upon such an assumption derived from the philosophy of Hegel. Two such assumptions are playing a large part in the criticism of the Old Testament just now. One of these is the assertion that "miracles are impossible," the other that "prophecy is always after the fact." Mr. Gore repudiates, of course, any concession to such principles as these. But he has made a mistake in admitting that certain theories about the Book of Jonah may receive consideration on the ground of critical conclusions. It is evident enough that the attack upon that book has its ground in "a point of view from which the miraculous is necessarily unhistorical." It is probable also that the question about the Book of Daniel turns much more upon the definiteness of its prophecies than upon properly critical considerations.

But after all, there is a field within which criticism has a true scientific character. This includes questions relating to language, authorship, and historical accuracy. It is in this connection that it is entitled to a hearing and its results to serious consideration and respect.

What is the encouragement to be drawn from the history of New Testament criticism? Let Mrs. Humphrey Ward speak for us here. In an article entitled "The New Reformation," she makes the Christian representative in her dialogue speak as follows:

> What is the whole history of German criticism but a series of brilliant failures, from Strauss downward? One theorist follows another—now Mark is uppermost, now Matthew—now the synoptics are sacrificed to St. John, now St. John to the synoptics. Baur relegates one after another of the Epistles to the second century because his theory cannot do with them in the first. Harnack tells you that Baur's theory is all wrong, and Thessalonians and Philippians must go back again. Volkmar sweeps together Gospels and Epistles in a heap toward the middle of the second century as the earliest date for almost all of them, and Dr. Abbott, who, as we are told, has absorbed all the learning of the Germans, puts Mark before 70 A. D., Matthew just about 70 A. D., and Luke about 80 A. D.; Strauss' mythical theory is dead and buried by common consent; Baur's tendency theory is much the same; Renan will have none of the Tubingen school; Volkmar is already antiquated; and Phleiderer's fancies are now in the order of the day.

As Dr. Wace says upon all this: "A better statement could hardly be wanted of what is meant by an attack having failed." And Mrs. Ward makes no attempt to deny these allegations. She simply says: "Very well, but suppose we go to the Old Testament." We can have no earthly objection, and those of us who are not experts in this kind of study shall view with perfect equanimity the battle of the critics in that field. While we may feel much obliged to Mr. Gore for his brilliant attempt to show that almost any results of criticism cannot shake the authority of the Old Testament Scriptures as the Church views them, most of us will be content to keep our judgment in suspense, and await in quietness and confidence the final results of it all, with tolerable certainty that as it has been with the New Testament so will it be with the Old; that the traditional view of the Catholic Church will not be essentially altered, and that the whole Bible will remain to us in the future as it has been in the past, the one divine Book of the Ages.

THE EDITOR'S TABLE.

It is not every day in the week, dear reader, when you will be welcome to a seat at the Editor's Table. If you come on Tuesday, you will not find him cordially "at home." This is the day when the paper goes to press and a sort of typographical climax is reached. While you are complacently trying to make yourself agreeable, as though you had the whole season to spare, he is trying to find some polite way to get rid of you; at the same time he would not offend you for the world. Come any other day, come every other day, but except Tuesday!

Not the least interesting documents upon the Editor's Table are the enquiries of correspondents, to some of which you will find answers, each week, under the title "To Correspondents." Others are answered by letter, or not answered at all if they are entirely beyond the range of attainable information, as they sometimes are. The office of adviser and teacher which devolves upon an editor more and more as he comes to enjoy the personal confidence and regard of his readers, is very pleasant even if it is at times very troublesome. It is easy to ask questions, but not always easy to answer them, especially if the answers must be brief. In the answers published, as indicated above, information is often given which proves of value to many others besides the enquirer.

We are pleased to note that enquiries from subscribers cover a wide range and are not strictly confined to ecclesiastical subjects. This indicates that THE LIVING CHURCH is a real family paper, helpful in a variety of ways. Its purpose is to instruct and interest all classes in whatever pertains to social, domestic, and literary life, as well as in the great questions of Church polity and progress. Nothing that concerns the family or State is too insignificant to find a place on the Editor's Table; though for evident reasons, questions of party politics cannot be discussed. Correspondence is invited upon all subjects relating to the family, the parish, and the Church.

"Why is it so difficult to find house-servants, and why are they so poor when found?" These are questions not to be answered in a word, but we may offer a few suggestions. Housemaids are human; they need companionship, sympathy, and time for recreation. Ordinarily, perhaps, their work is not over hard and exhausting, but it is often confining to the last degree. They are not, in a social way, related to the family, and they have little opportunity for companionship outside. It is freedom and social recreation "after hours," which make the shop more endurable than the kitchen, to so many women.

Where a number of servants are working together in the same house, the case is different, but where only one is employed it is evident that the loneliness of the situation is a serious objection. It might be well for the mistress of the house in such a case, to consider if she cannot in some degree mitigate the hardship of this isolation by taking a kindly interest in the person upon whom the comfort of the family depends, and by providing opportunities for restful recreation

and companionship? Is it not too much to expect of a girl that she should give up everything and every hour for the ordinary wage of domestic service? Should there not be some time when her work is done, and she may be free for a few hours to please herself in her own way?

There is a further discouragement to domestic service in the contrast between the comforts provided for the family and the discomforts which the servant endures. The "hired girl" generally occupies a small, dark, unventilated room, perhaps adjoining the kitchen, so hot and so reeking with fumes of cooking as to be almost unendurable. She can have little enjoyment of her solitary meals, and scarcely ever is allowed to eat without interruption. There might be a great improvement in these respects, if the mistress of the house would do her duty, realizing to what degree contentment depends upon comfort and healthy surroundings. A cheerful room, time to eat and sleep without interruption, regularity of work, stated periods of recreation, would go far to solve the "servant-girl" question.

"Why are they so unsatisfactory when found!" is partly answered already. The service is disagreeable, even if not severe; and the most competent working-women avoid it if they can. Those who do go out to this work would be better if they were more considerately treated. The ideal of many housewives seems to be absolute relief from all care of the house, and entire disregard for the comfort and rights of those to whom they have committed it. They seem to plan nothing for the servants but everything for themselves. They seem to think of nothing more than to escape from the service which belongs to them in their position, and to have a good time. Servants are incompetent to do the work which they themselves ought to do. They expect too much.

In nothing, perhaps, is this disregard of the rights of servants more damaging to the efficiency of domestic service, than in the neglect of their religious life, and the failure to provide opportunities of spiritual improvement. With late suppers and parties on Saturday night, and "company dinners" on Sunday, how are the servants to get even a weekly allowance of church attendance? They may belong to an alien Communion, but their religion is the strongest and best influence for the faithful performance of duty; and this, if no higher motive, should move every housewife to order her work so that the servants may go to church and enjoy a degree of rest, at least on the Lord's Day.

RE-ORDINATION.

Presbyterians have always been both loud and bitter in their denunciation of our Church for ordaining (or as they express it "re-ordaining") those ministers who come to us from them.

Now it is a universally accepted maxim that "those who live in glass houses should not throw stones," and therefore our Presbyterian friends, before they charge us with narrow-minded bigotry and unchristianlike conduct, should consider whether a similar charge could not be laid at their door.

Should an Episcopal bishop at any time seek admission into the Presbyterian fold, he would probably be received. But how? After passing a satisfactory examination as to his belief, qualifications, and attainments (although this by a vote of the presbytery could be dispensed with), he would be received as a presbyter. His episcopal rank would be entirely ignored, and whilst he would not be subjected to any official degradation, yet he would be "a man reduced to the ranks."

But if the applicant should be a deacon, then, before he would be permitted to labor in the Presbyterian field, he must endure the still greater humiliation of renouncing his own ordination; for only as a layman can he enter the Presbyterian body. According to a custom, *a lex non scripta*, of the Church, an Episcopal deacon can only be received, and rank, as a licentiate.

Now a licentiate in the Presbyterian Church is never a clergyman, but simply a layman. On this point the authoritative voice of the Church is clear and emphatic. In the commentary on the "Confession of Faith," by the Rev. A. A. Hodge, chapter 31st, it reads: "A licentiate is in no sense or degree a minister. He is purely a layman, *i. e.*, a private member of a particular church taken under care of presbytery experimentally, and, as a part of his trials or tests, temporarily allowed to preach before the people, that they may pass their final judgment upon his qualifications as a candidate for the ministry."

To these charges our Presbyterian brethren will probably answer: We are willing to receive your presbyters *ad eundem*, but we cannot accept your bishops and deacons, because 'we do not acknowledge' but one order in the ministry." Very well. If that is your belief, then you are perfectly justified in managing your affairs accordingly; but at the same time I beg that you will remember that "we do not acknowledge" Presbyterian ordination, and certainly our "we do not acknowledge" should have as much authority and carry as great a weight of influence as yours.

But now let us settle this matter amicably. If any of our bishops or deacons go to your fold seeking admission thereto, and you degrade them, we will not censure you, nor charge you with bigotry and unchristianlike conduct; on the contrary, we will endorse your act by ourselves deposing them; and in return will you not exercise toward us some Christian forbearance, and suffer us to give episcopal ordination to those who have never received it.—*J. H. Bell, in The Standard and the Church.*

PERSONAL MENTION.

The Rev. Robert J. Walker has accepted a call to St. Athanasius church, Burlington, N. C.

The Rev. Dr. C. Graham Adams has accepted the work of general missionary in the diocese of Oregon, to which he has been appointed by Bishop Morris, and desires all mail matter sent to him at Portland, Oregon.

The Rev. F. C. Eldred has resigned St. Luke's church, Buffalo, Wyoming, on Aug. 5th, and accepted a call to St. Andrew's church, Elyria, Ohio. He officiated at St. Andrew's for the first time on Aug. 31st.

The address of the Rev. F.D. Hoskins is 1010 Spruce St., Philadelphia, Pa.

The address of the Rev. Chas. Arey is changed from 39 Forrester St., Salem, to 5 Falmouth St., Boston.

The address of the Rev. Edgar F. Gee is Nashotah House, Nashotah, Wis.

The Rev. R. S. Stuart, having accepted a call to the church of the Heavenly Rest, Abilene, Texas, will take charge on the first Sunday in Sept.

The Rev. F.J.Mynard should be addressed at Santa Ana, California.

The Rev. James Hulme has been elected rector's assistant for St. Paul's parish, San Francisco, the Rev. W. S. Neals being still incapacitated for work by serious illness.

The Rev. William Henry Bown has received and accepted a call to Grace church, Albany, to take effect October 1st, 1890.

Post Chaplain John T. Seibold, U. S. A., has been transferred by order of the Hon. Secretary of War from Fort Gibson, Ind. Ter., to Fort Union, New Mexico. Address accordingly.

The Rev. T. C. Bittle, A. M. Ph. D., having been elected chaplain of the A. and M. College, his address will be College Station, Brazos Co., Texas.

The Rev. W. W. Mix, rector of Christ church, Portsmouth, Ohio, has returned after a vacation of three weeks, part of which was spent at Carter Caves, Ky., and part with his family at Mt. Rose Mineral Springs, Ohio. He has been appointed chaplain of the Ohio Military Academy, Portsmouth.

The Rev. Dr. Wm. Chauncey Langdon has lately resigned the rectorship of St. James' church, Bedford, Pa., to take effect from October 1. He may be addressed after the approaching missionary council at Providence, R. I., whither he goes to be with his son, Prof. Courtney Langdon, of Brown University.

The Rev. Wm. Gardam returns to the cathedral of Our Merciful Saviour, Faribault, Minn., and will enter upon his duties on the festival of St. Matthew, 16th Sunday after Trinity. After that day address the Rectory, Faribault.

The Rev. Samuel D. Pulford has resigned Emmanuel church, Lancaster, Wis. His address at present is Tacoma, Wash.

The address of the Rev. Prof. L. Sears has been changed from the University of Vermont, Burlington, Vt., to Brown University, Providence, R. I.

TO CORRESPONDENTS.

G. F.—See Lingard's History of England and Courayer on Anglican Orders, both Roman Catholic authors of high standing.

"READER."—You will do well to read Farrar's "Lives of the Fathers," and Miss Yonge's "Disciples of St. John." Write again if you wish further information.

"ANTI-RITUALISTS."—The second Commandment forbids all false and corrupt ideas of Deity, all false incarnations and representations, or the worship of God as manifested in nature. It does not forbid authorized representations of those things which pertain to the true revelation of Deity or to the real Incarnation. This is seen in the fact that the same God who gave this command also directed Moses to erect the images of two golden cherubim in the Holy of Holies, the spot toward which the worship of every true Jew must be directed. But no one ever accused them of addressing divine worship to the cherubim, and we suppose it has never entered the mind of any ritualist, however extreme, to worship a cross or crucifix as God.

L. W. R.—The suggestions are worthy of consideration, but since Prayer Book Revision is closed, there is no good purpose served in discussing them.

R. W. R.—We think it best not to allow the discussion to extend beyond the two already engaged in it.

OBITUARY.

WILLIAM J. ARCHER.

Entered into rest, after a long and painful sickness, at Steubenville, O., on the morning of Aug. 13, 1890, Wm. J. Archer, for many years vestryman, and, latterly, junior warden of St. Paul's church.

The vestry of St. Paul's church desire to put on record their high estimation of the worth of Mr. Archer's character and their deep sense of the loss they have sustained in his departure from this world. He was a man of singular uprightness and integrity in his business dealings, of great kindliness in his social relations, and of absolute sincerity in speech and action. He was a most devoted son of the Church. He loved her reverent ways. He was always faithful in his attendance upon her public means of grace so long as physical health and strength permitted, and when the progress of his last illness made it impossible for him to be present at her public worship, he sought diligently for the strength and comfort of her private ministrations to sustain him in patience under his suffering and prepare him for its expected and unfeared end.

His services will long be remembered in St. Paul's parish. They cannot be forgotten so long as our beautiful church edifice lasts, for his zeal and devotion are built into its very walls, and it stands largely as a monument of his faithful and conscientious labors.

It is ordered that this minute be entered on the record book of the vestry, and that a copy of it be sent to the afflicted family, and also that one copy each be sent to the Ohio *Church Life*, and THE LIVING CHURCH, for publication.

CHARLES D. WILLIAMS, Rector.
HARRY L. DOTEY, Secretary.
Committee of the Vestry.

OFFICIAL.

The fifth semi-annual convocation of the clergy of the North-eastern Convocation of the diocese of Kansas, will convene in St. Paul's church, Manhattan, the Rev. Pendleton Brooke, rector, on Wednesday, the first day of October, A. D., 1890, at 10 o'clock A. M.

Order of Services—Evening Prayer and sermon, by the Rev. F. K. Brooke, of Atchison, on Tuesday evening, Sept. 30, at 8 o'clock. The offertory at this service will be devoted to convocation expenses. Wednesday, A. M., at 9 o'clock, celebration of the Holy Communion; 10 A. M., business meeting, at 10:30 A. M., the Rev. W. W. Ayers, of Lawrence, will read a paper on "The Church as an Educator," accompanied with discussion by the clergy and laity present; at 3 P. M., the Rev. P. Burton Peabody, of Burlington, will read a paper on "The Social Instinct requires Diversion; how far and in what way shall be gratified?" to be followed by discussion; at 8 P. M., after a brief devotional service, the Rev. Jos. Wayne, of Marysville, will read a paper on "The Utility of the Beautiful in Ecclesiology," to be followed by extemporaneous addresses.

By order of the Dean,
A. T. SHARPE, Secretary.

MISCELLANEOUS.

WANTED.—By long experienced teacher, to instruct or take charge in school or family; best references. Address, INSTRUCTRESS, care LIVING CHURCH.

WANTED.—By a priest, a parish. Is accustomed to choral service. Extempore preacher. Can refer to his bishop and others. Address "N. W.," care LIVING CHURCH.

WANTED.—A position as teacher by a full graduate of female college. Specialties: music, art, short-hand and type-writing. Address M. P. Stoddert, Cumberland Co., Virginia.

WANTED.—Young man not less than eighteen communicant, to perform some offices of discipline in a Church school, in return for home and tuition. Candidate for orders preferred. Address "H.," this office.

WANTED.—A young lady wishes situation as companion or nursery governess. No objection to invalid or to traveling. Best of references exchanged. S.K. care THE LIVING CHURCH.

WANTED.—An organist, with experience in training choirs; salary $300 per annum. Fine field for good vocal and instrumental music teacher to make comfortable living besides his salary. Address with references, Lock-Box 165, Pensacola, Fla.

A NEW game of Church History, by A. E. N., (copyrighted). Played like Authors, etc. Price 50c. Dutton & Co., New York.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

ABSOLUTE WINES, for Sacramental and family purposes; solely the product of the grape. Reference to leading clergymen. Address California Co. 128 Fifth Ave., Chicago. H. L. HOLDEN, Manager.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan, (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

A WARNING.

Allow me to warn your readers against one Arthur Faulkner, from England, who claims to be a pianotuner, and who is utterly unworthy of confidence.

LEIGHTON COLEMAN.

Bishopstead, Wilmington, Del.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A.D. 1873.

OBJECTS.—1st. Intercessory Prayer—i. For the Dying; ii. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open communion with her. For further information, address the Secretary and Treasurer,

MR. EDWARD. O. HUBBARD,
P. O. Box 185, Chicago, Ill.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the farming regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

SEPTEMBER, 1890.

14. 15th Sunday after Trinity.	Green.
17. EMBER DAY.	Violet.
19. EMBER DAY.	Violet.
20. EMBER DAY. Violet. (Red at Evensong).	
21. ST. MATTHEW, Evangelist. 16th Sunday after Trinity.	Red.
28. 17th Sunday after Trinity.	Green.
29. ST. MICHAEL and ALL ANGELS.	White.

It is a commendable and educational farming of vacation, which has led several of our Church organists in New York City, to visit England and study among its celebrated choirs, for two or three months. Of these are Messrs. Horatio W. Parker, of the church of the Holy Trinity, Madison Avenue; Geo. Edward Stubbs, of St. James'; and Wm. S. Chester, of St. George's, who, it is reported, journeys under the auspices of the vestry of the parish.

Mr. Caryl Florio's address after Sept. 1st, is at Wells College, Aurora, N. Y. Mr. S. Lasar, the accomplished professor at the Packer Seminary in Brooklyn, resumes his former position as organist and choirmaster in Emmanuel church, Brooklyn, the Rev. H. O. Riddel, rector. The vested choir and choral service will experience a vigorous revival, and among the Churchly purposes Mr. Lasar entertains is a development of congregational, plain song chanting. His publications, "The Evangelical Hymnal," "The Hymnary," and "The Choral Hymnal," will be remembered as decidedly the most valuable, in their respective classes, that have yet appeared from the American press.

SHEET MUSIC.

From Clayton F. Summy, Chicago: Ten numbers of the Octave Editions, "Sacred Series;" being original settings, and arrangements to familiar hymns, with especial reference to effective "part singing," and, therefore, restricted to choir use. They will serve an excellent purpose where quartette, or carefully trained, mixed chorus choirs, deliver most of the musical parts in public worship. Among them we note a singularly melodious treatment of "Saviour, breathe an evening blessing," by G. A. Havens, in which the alto, and afterwards the tenor, carry a graceful obligato refrain within the accompanying voice parts. Other composers in the series are: J. B. Campbell, Ad. Kolling, J. A. West, and W. E. Hall. An especially noteworthy number is a *Benedictus est*, by George B. Nevin, arranged for men's voices, four parts, very effective, and a valuable adaptation for this special and very important choral departure.

A romance for violincello and piano, by P. C. Lutkin, in a delightfully original and characteristic vein; not difficult, and good enough for any concert room. A romanza for violin and orchestra, with piano accompaniment, by Carl Kolling, beautifully written and exceedingly graceful in its melodic treatment. "A gentle maiden walks the earth," a religious song, words by Helen M. Burnside, music by Albert M. Borst; sincerely religious in feeling, easily sung—mezzo-soprano voice—and should have a generous circulation.

"Six Hymns, with Tunes," by J.C. Winne, organist and choirmaster of Trinity cathedral, Little Rock, Ark. W. E. Ashmore & Co., New York. Four of these are written for processional and recessional use. All of them are structurally confined to the choir, as the melodies considerably exceed the limits of the congregational range of voice. Mr. Winne writes with freedom, love of melody, and brilliant voice-part effects, not so much in sympathy with Anglican form and tradition, as with the Haydn and Mozart spirit, sometimes suggesting secular rather than sanctuary inspiration. On general principles, we have no interest in the prolific multiplication of new tunes, unless couched in the spirit of the true people's chorale, and especially adapted to arouse and help forward congregational singing. Mr. Winne certainly exhibits vivacity and enthusiasm, and choirs would like his tunes and sing them gladly. The hymns selected are 5, 121, 160, 165, 330, and 507, which, by the way, is impossible for "the people," and not likely to supersede Dr. Lowell Mason's setting.

Mr. A. T. H. Brower sends us "A Liturgical Sunday-School Service," dedicated to the Sunday-school of the Church of the Atonement, Edgewater, Ill., excellent in liturgic form, which is chorally rendered, perfectly practicable, and of especial value in teaching children true Catholic feeling in worship.

MAGAZINES AND REVIEWS.

The Scottish Review, Quarterly, July, from the Leonard Scott Co., N. Y., has ten articles, three or four of which are of general interest to scholars. Prof. John Rhys (II) discusses the "Traces of a Non-Aryan Element in the Celtic Family," become an important topic, since the recent trend in criticism, which discredits the ethnic conclusions of modern philologists who, under the leading of Max Muller, have traced all ethnic determinations back to primitive Aryan unity. "The Interpretation of the Critical Philosophy," (IV) is an anonymous and masterly review of Prof. Caird's recent and great work on the critical philosophy of Immanuel Kant. It is a beautifully adjusted synopsis of modern philosophy, determining with singular precision of statement, the Spiritual or Rationalistic school, as it grew under Descartes, Spinoza, and Leibnitz; the Empirical school, under Hume, Locke, and Berkeley, and the intervention of Kant, as discrediting the naturalistic bias of the latter, and demanding a scientific foundation for the metaphysical postulates of the former,—thus laying the foundations for a legitimate rationalism resting upon the testimony of consciousness, as well as the determinations of pure reason,—a metaphysical doctrine in effect, that mind by its own inherent power unifies the experience which we possess, and that it does this by the imposition of forms native to itself, upon matter presented through sense from without. It is a firmly outlined review of the metaphysical "situation," and will prove exceptionally serviceable to students in philosophy. Professor Caird's two volumes should be widely read. Florence Layard, under "Oriental Myths and Christian Parallels," (V.), brings together many historical incidents, all prophetically centering about the Incarnation of the Son of God; a brief paper of high Christologic value.

The Fortnightly, August, has thirteen articles; the opening, "Russia: An Ode," by Swinburne, reeking with ferocity and murderous frenzy, has already been met with a storm of indignant remonstrance and disgust. Dr. Luys gives a second instalment of "The Latest Discoveries in Hypnotism," a weird and gruesome subject, suggesting terrible possibilities of evil, physical and moral. Austin Dobson gives rather an unsavory picture of manners, in "Hogarth's Tour," realistic, but repulsive. Sir Rowland Blennerhasset discusses the question of "Ethics and Politics," with ability, but in somewhat desultory and confusing way. "War in the Future," by Col. Knollys, is a professional forecast of diabolical and infernal possibilities under scientific developments in the destructive resources of military armanents, so portentous, that it should prove an irresistible plea for universal disarmament, and the adoption of international arbitration as the last resort for the adjudication of vexed questions and issues. E. B. Lanin writes brilliantly of "America, and the American People."

The Nineteenth Century, August, abounds in bright, readable papers, without reaching the higher level of commanding topics. "A Voice from the Harem," and "The Soldiers' Barrack Room," are sociologic. "Charles the First as a Picture Collector," affords a strange and interesting glimpse of the wretched monarch, and will, for the most part, be new to the art amateur. Not a few of the memoranda throw new light on the early values and prices of masterpieces. Think of a full-length portrait by Vandyke, for £40. There is "Georgione" quoted at £30! The universal interest in Hypnotism, crops out in "The Power of Suggestion," (VIII.) by Dr. Ewart. There are passages of spirited descriptive writing in E. N. Buxton's paper, "On the Rim of the Desert."

The Contemporary Review far outstrips its class of monthlies for this month, August, in the stirring interest and commanding importance of its papers throughout. The second, "Christ Among the Doctors," accompanied by an admirably executed photogravure, is a masterly "Exposition of the Design for the Mosaic in the Clifton College Chapel," by the artist, W. Holman Hunt, beyond all question the greatest living exemplar of Christian art. It may be suggested without presumption, that Mr. Hunt's creations and genius must in the ultimate conclusions of æsthetic criticism, be ranked foremost among the greatest expositors of Christian-religious art. Indeed, in the supreme sway of profound spirituality and intelligent devoutness, he may come to outrank all the rest. The picture explains itself, and yet is immeasurably quickened under the elucidation of the artist-writer. The ideal supremacy of religious art, and its vast depths of significance, stand out under a strong, steady light. "The National Home Reading Union and its Prospects," (3) is an account of a sudden and wide-spreading development among the British people, of a movement having many features in common with our own Chatauqua Peoples' University. It is admirably systematized and organized; reaches the fountain heads of professional co-operation and enrichment in the great universities; and has promised inexhaustible advantages for the ambitious and persevering among the artisan and wage-earning classes. We should like to dwell deliberately upon the 6th paper, "Women and the Universities," by J. C. Fitch, and make generous citations. It is a courageous, strong, and thorough review of the entire subject, and throws an unsparing flood of irony and well-merited sarcasm upon the imperturbable selfishness and pitiful meanness of the universities that shut out women who have triumphed in the great Tripos Exams, from honors and degrees honestly and brilliantly won over the heads of the titular "wranglers," among whom the current "senior wrangler" of Cambridge falls some hundreds of points below Miss Fawcett. So much for English gallantry and honor; but the splendid girl-graduates from Newnham will everywhere else in the world of scholarship carry the true and genuine wranglership. Both these papers should be generally read. "The Limits of Ritual in the Church of England," by the Rev. R. E. Bartlett, has a sober burden of significance just now, in view of the painful interest gathering about the trial of the Bishop of Lincoln. It is written in the spirit of a comprehensive and inclusive Anglicanism, but draws the line of legal toleration at the ritual practice of elevating the Eucharistic elements, after consecration, for adoration; of Mass-Communions, in which only the Celebrant communicates, and the reservation of the Holy Sacrament. It insists upon honest and candid conformity with the established liturgy and its rubrics. It recognizes a Roman-Catholicism, with which Anglican Catholicism must remain theologically, as well as liturgically oppugnant. The entire number supplies inviting reading.

The University of the South Magazine, August, has for a frontispiece a photogravure of the proposed quadrangle, which the friends of the university hope some day to complete on the magnificent plateau of Sewanee. It is thoroughly Anglican in effect, and is borrowed from "Magdalen College, Oxford," without being an explicit imitation. Enough has already been erected and provided for, to encourage the hope of its full realization before many decades. The magazine has some bright papers, chiefly from undergraduates, of which that on Alfred de Musset is marked by excellent discrimination. Local academic matters for the most part occupy the number, which is very neatly printed, and would be held creditable in many older and richer institutions. There is a fine enthusiasm and *esprit de corps* prevailing at Sewanee; and we may be pardoned if we express our surprise and even astonishment that millionaire Churchmen have so steadily ignored the claims and the opportunity at Sewanee for a venture of faith, while hundreds of thousands of dollars have gone from their pockets to capitalize and endow a Methodist University hard by, in Nashville. While the campus of almost every one of the older sectarian colleges and universities are become almost inconveniently crowded with monumental and memorial munificence, there is not a Church college in the United States that is not suffering and struggling under financial pressure, insufficiency or meanness of buildings, lack of endowments, or that hopeless atrophy growing out of mingled poverty and neglect. The beneficences which Churchmen have showered upon Harvard and Yale alone, would have placed Trinity, Hobart, Racine, and Sewanee on an advantageous equality with the strongest of the denominational institutions. When our enormously rich families find and follow the paths already outlined by Catherine Wolfe, the Packers, and the Hoffmans, there will be light and hope ahead for Church educational enterprise and devotion.

The Westminster Review, August, opens with a brief, fair, and thoroughly appreciative survey of Stanley's book, "In Darkest Africa." The concluding paragraph, which we quote, will exhibit its excellent spirit:

> We may hate commercial greed veiled under the names of "Christianity and Civilization," we may detest the spirit of military aggression, but we have to admit that mere non-interference is impossible, even if it were right, as a guiding principle in the affairs of Africa. There are tangled forests and dense clouds before us in the human problems of the Dark Continent. There is at least this ground for hopefulness, that so long as men so different, and yet each so heroic in his own special way, as Livingstone, Gordon, and Stanley, are willing to give their best energies, and, if need be, their lives, to Africa, something is being done to mitigate the evils that always result from the selfish contact of races at different stages of development; and the politicians of Europe are at least forced to realize in some measure the responsibilities of the strong and the enlightened.

Arabella Shore writes sensibly of modern English novels, a valuable contribution to the current epidemic [of novelistic] criticism. "Life in Achile and Arran," outlying island groups off the Irish coast, is full of pictures and vigorous description. "Cremation at Milan," opens with the following suggestive sentences: "The Italian clergy, unlike the clergy of France, and for the most part of England, have never made any objection to cremation; and at Milan where nearly 2,000 bodies have been cremated during the last 13 years, and where, at the present rate of increase, cremations will soon reach an average of one a day, the same funeral service is performed whether the corpse be destined for slow corruption beneath the earth, or for rapid incineration above ground," And again: "To prove that the Catholic clergy in Italy not only do not object to cremation, but that they have, at least in some cases, shown themselves directly in favor of it, I may mention that the cinerorium in the Milan cemetery contains tablets to the memory of a monk, "F ate Venceslao da Serigno," and of a priest, "Sacerdote Gaetano D. Giovanni." "Divorce; Does Scripture forbid it?" is a scholarly and well-tempered contribution to the general question, by Ap Richard, M. A. Cantab.

The English Illustrated Magazine, August, Macmillan & Co., N. Y., is a delightful number, and very strong in its illustrated articles, which are "Heligoland," by Walter Armstrong; "An August Ramble down the Upper Thames," by Reginald Blunt; and "Cowes Castle" by Lady Fairlie Cunningham. As yet there is no "process work" in its picture-making. Rudyard Kipling contri-

butes a poem, "The Gift of the Sea," which opens the number, in ancient ballad style, recalling some of Dante Rosetti's verses, as "Sister Helen."

REVIEW OF THE NEW YORK MUSICAL SEASON. 1889-1890. Containing Programmes of Noteworthy Occurrences, with Numerous Criticisms, and in an appendix, A Survey of Choral Work in America. By H. E. Krehbiel. New York and London: Novello, Ewer & Co. 1890. Pp. 203.

This is the fifth volume of an annual series beginning with 1885-1886, which in fact, is the only trustworthy and comprehensive musical history of this period. For the amateur as well as the professional musician the series is well-nigh indispensable, supplying, as it does, a synopsis of all the organized musical associations throughout the country, with an announcement of their several programmes. Mr. Krehbiel is known abroad as well as at home, in his capacity as music editor of the New York *Tribune*, as a learned, conscientious, and supremely intelligent critic, who commands the unhesitating respect and confidence not only of the musical profession, composers, conductors, and artists, but of what is much more remarkable, of the critical and literary profession of which he is such a distinguished member. His versatility of range, his intimate knowledge of schools, scores, of technics, of musical form, and construction, his sobriety and patience of judgment, with his catholicity of appreciation, together with an exceptional mastery of strong, lucid, and elegant English, are universally recognized. The annual production of such a richly-stored volume is in evidence and conclusive to all this and more. His critical studies of the several Wagner operas alone would place him in the front, if not at the head, of contemporaneous music literateurs. The incidental papers scattered through the volume are delightful reading in practical æsthetics, and so lucidly put that all educated people will follow them with edification. No man has done so much for the purgation and elevation of the musical art and the concert room. As examples of his persistent investigation and practical scholarship, read his article on Mozart, Don Giovanni, and Da Ponte, the librettist. What could be more graceful or playful than his comment on the comic operas of Gilbert & Sullivan, or more damaging than his indignant remonstrances at the re-appearance of Offenbach and his detestable Opera Bouffe! His estimate of the Boston Symphony Orchestra, under the new leader, Arthur Nikisch, is a masterpiece of critical determinations. His appendix is largely taken up with papers reprinted from "Harper's Weekly," on "American Choral Societies and Conductors," in the course of which he touches, *en passant*, the subject, of "boy choirs," which will afford us a topic for subsequent consideration.

THE CATHEDRAL PSALTER, adapted to the Use of the American Church. By Alfred Fox, of Cleveland, O., D. E. Hervey, of Newark, N.J., and Henry King, of St. Paul's cathedral, London. New York: Novello, Ewer & Co., and James Pott & Co. Pp. 206.

The editorial duties in the preparation of this volume grew out of the adaptation of the Proper Psalms and selections, as determined by the last General Convention of the American Church. It appears upon examination, that many of the chants provided in the Psalter, have given place to different ones, for the psalms grouped in the selections. At first glance it occurs to us that the editors, in making such changes, criticise and fault the original provision and selection of chants. If there is any value in musical association, it should not be interrupted without serious cause.

It may be taken for granted that the pointing represents the best and latest judgment of the English masters of cathedral chanting. Exception will always be taken to any standard, and plenty of organists who are great in little things, will have their hands full of individual emendations. But the readings, generally, seem fluent and acceptable. In general terms, he adoption of this or any similar Psalter, means the removal of Psalter-chanting, utterly away from the congregation, and ega ting it, as an exclusive function, to the choir. With such an objective result we are in conscientious antagonism. We believe that the Psalter was placed in the people's liturgy for the people's use and privilege; that it can be sung quite as readily as metrical hymnody, while it is vastly more edifying and delightful under intelligent direction. Of course there is but one way for a popular use of the Psalter, musically, and that is by Plain-song, as an adaptation of such single Anglican chants as lie strictly on the normal melodic lines prefigured in the Gregorian tones. On the contrary, the chants that appear in this collection are, as a body, choir chants, beautifully harmonized and selected for their general choral sufficiency. They are chants which the people are to hearken unto; having with elaborate and exquisite harmonies, for the most part, such widely ranging and factitious melodies, as are practically impossible for the great congregation.

If any parish or choir emulates such an ideal, this is precisely the book for them. The ancient liturgic suggestions and proprieties are universally ignored. Even *Magnificat* and *Nunc Dimittis* are stripped of their ancient ecclesiastical settings. There are plenty of single chants sprinkled through the book, among "alternatives," and not infrequently in confusing abundance. But dozens of single chants with distinctly available melodies do not appear, and as a class, like the "doubles" and "quadruples," they lie out of reach for the congregational voice. Why *Venite* should be smothered under 53 elective single "Anglicans," passes comprehension. Why cut off the remaining canticles with a beggarly four apiece? The chant adaptations for *Te Deum* and *Benedicite* do not seem felicitous. Now as to the practicalities; next to the elaborate and overstrained melodies, often covering more than an octave, we note literally scores of reciting notes, on C, D, and E. These facts settle the question as to the possible value of this manual for the people's use. It is structurally, and as a whole, exclusively a choir book, and very likely, the best of its class, for such purposes. The editing of the volume for American use has mainly fallen to the hands of Mr. D. E. Hervey, of Newark, N. J., one of our most intelligent and conscientious Church musicians.

FAIR COLORS. By Sister Bertha. Milwaukee; The Young Churchman Co. Price 25 cents.

A pretty booklet treating in the most charming manner of the symbolism of colors in the Bible and in the Church. The language and thought are so chaste in conception, and so happy and simple in expression, that the attention of the reader will be held to the close. Some of these papers first appeared in the columns of THE LIVING CHURCH.

"A HISTORY of the American Episcopal Church from the planting of the colonies to the close of the Civil War," by the Rev. S. D. McConnell, D. D., and "The World and the Maa," being Bishop Thompson's Baldwin Lectures for 1890, will both be issued by Thomas Whittaker. These are two promising books, with which to open the fall season.

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IT is almost incredible, when one looks over the records of the past, to find at what early ages some of the world's greatest writers manifested literary genius and performed their most important work. Shakespeare, for example, wrote "Hamlet" when but 36 years of age; Thomas Moore wrote poems at 14; Bryant's "Thanatopsis" was written before the author had reached the age of 20; Henry Kirke White published a volume of poems at 17; Fitz-Greene Halleck's best verses were penned when the author was between 14 and 17 years of age; Dickens produced the "Pickwick Papers," before he was 25; Milton wrote poetry at the age of 10; Bulwer-Lytton, Bayard Taylor, and the poet Keats were successfully writing for the magazines at 18; Schiller wrote and published a poem on Moses in his 14th year; Southey began to write verses before he was 11; poems by Chaucer and Leigh Hunt were known and read before the authors were 12 and 13 years of age; Klopstock began his "Messiah" at 17, and thus might be cited a much longer list of illustrations of the mature development of authors at tender ages.—*Brooklyn Magazine.*

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THE HOUSEHOLD.

HAVE I BEEN GOOD TO-DAY?

BY MARY THOMAS CARSTENSEN.

"Mamma, have I been good to-day?"
Is asked in gentle tone,
After the evening prayer is said,
And lips pressed to my own.

And anxiously, the soft brown eyes
That meet mine, seem to say,
With just the same sweet questioning,
"Have I been good to-day?"

So, dearest Lord! when night has come,
Grant that I too may say,
With child-like hope and trust in Thee,
"Have I been good to-day?"

And when my darlings are at rest,
And by their beds I pray,
Be this the prayer I offer then,
"God make us good, alway."

Brooklyn, N. Y.

THE managers of the Sanitarium at Battle Creek, Mich., says *Good Health*, are organizing a corps of missionary nurses, to be sent into the larger cities to engage in caring for the sick poor. There are already nearly a score of candidates for this work, and it is hoped that the number will be increased to fifty or more between now and next fall, at which time it is expected that active labor will be begun. A special class for instruction in this line is being organized. All who enter are expected to devote themselves for not less than five years. Ample provision is made for the maintenance of those who engage in the work.

IN Dallas, Tex., lives Aunt July Cole. It is said she is 145 years old. Says a reporter of the St. Louis *Republican*: On being asked her age, the old woman began to rise slowly, holding in the meantime to the chair for support. "I doesn't know by de figgers, but I knows by happenin's," she said. She moved to a very old trunk, which was covered with rawhide with the hair on, and tacked with big-headed brass tacks. From this she drew out an old letter on blue paper, which she says is "de paper" given to Mars Waters by Mars Cole when she was sold. Only the lower half of the sheet remains, the other having evidently been taken off by time, and the only legible portion of the writing purports to give the date of Aunt July's birth. The only words are, "was born Dec. 19, 1745."

EXCEPT during the last half-century, the terms "pastoral staff" and "crosier" have been all but invariably applied to the same thing, namely, a bishop's crook; the term "crosier" was never applied to an archbishop's cross until about 1840. It was then that the new nomenclature became at once very general, and was regarded by the Anglican ecclesiologists as "correct." The old English word for a bishop's crook was croce, croche, or crosse; the bearer of it was called a crocer, crossier, or croyser; the bishop's staff was called a croyser-staff, crosier's staff, as if it were connected in men's minds with the clerk who carried it rather than with the bishop; the second member of the term, "staff" was dropped, and what had been at first called a croce, and then a crosier staff, was called simply a crozier; and the use of the word in this sense continued from 1530 to 1890. The earliest instance of the use of the expression "pastoral staff" is according to Mr. Fowler, to be found in Edward VI.'s first Prayer Book.

"SOMEHOW," said a young lady of Baptist family the other day, "when I attend my own church, I always come away with a feeling of heaviness. The minister has told me so many things I ought to do, and I feel so weak and unequal to the task of doing them. But when I have attended service at an Episcopal church, although the minister has reminded me of sins and of duties, I feel as if it were not quite so hard. Somehow I feel helped, don't you know." This artless statement of a person untaught in Church doctrine is the expression of a difference that is both apparent and real. God has indeed laid upon us many duties—of faith, of repentance, of good works; but He has also been mindful of our weakness; and a true union with His Body, the Church, through visible means of grace, faithfully received, is His appointed way of conveying to us a very special help in our warfare with evil. Even the superficial observer knows something of this difference. He feels more "as if he had been to church." But to him who is anxious and candid in religious matters these are divergent lines which embrace all that separates the partial, protestant, preaching religion of the meeting-house from the worshipful, sacramental faith of the Catholic Church, a faith whose animating idea has always been the abiding Presence of our Lord and Saviour Jesus Christ, in His Church, in every true member of that Church, in every sanctuary and on every altar.

THE LOST BARREL.

A STORY WITH A MORAL.

BY A COUNTRY PARSON.

CHAPTER I.

The word barrel has, I am told, come of late to have a political significance and to mean "wealth." It is in no such sense (of which, indeed, I am far from approving) that the word is used in the title of this story. The barrel of which I have to tell was a real one, made of veritable staves and hoops; and it contained my stock of sermons.

For that matter, however, to say that this barrel of mine was my wealth would be by no means to say what was untrue; and indeed Mrs. Twinkle and myself had long been accustomed so to regard it. Certainly we had very little wealth beside. The house we lived in belonged to the parish, (a poor enough house it was,) and with the nine hundred dollars salary I was at that time receiving, we had hardly been able to accumulate any considerable quantity of household goods or put any very large sum of money in the bank. But we said to ourselves that our barrel of sermons was property. It represented labor, a vast amount of it. Something more than seven years, now, we had been at South Sanctity (my first parish) and during that time it had been my practice, very regularly, to write two sermons a week. Extempore preaching, after one or two sickly efforts, I had given up long ago. I had therefore something like seven hundred sermons, each of which represented on an average—for I was a thorough and pains-taking writer—a half-week's work. One day as we were speaking of this, Mrs. Twinkle (who likes to be exact) took them all out of the barrel and counted them. There were six hundred and forty-three. Allowing my labor to be worth, at the very cheapest calculation, twenty dollars per week, here then was an amount of property whose precise money value might be set down as six thousand four hundred and thirty dollars. This snug little sum we contemplated with a good deal of satisfaction as we put the sermons back in the barrel. It seemed to us quite a competence. From that time forward we began to think a great deal of our barrel. Perhaps we thought of it too much, as one is apt to do of earthly treasure. We used to get out the sermons of nights and count them over, and gloat over them as a miser does over his gold. It was to us the supreme moment of the week when, each Sunday evening, we would go together and place within the barrel the two sermons which had that day been preached, and say to ourselves that twenty dollars more was added to our store. And we worried about it constantly. It was a good deal of property to have in the house. Something might happen to it. We talked again and again of getting it insured, only we could never quite see our way to paying the premium. So we put it out in the front hall, in a dark corner beneath the stair, thinking it could most easily be gotten out from there in case of fire; and there it stood. It was distinctly agreed between us that if the house should take fire, the barrel was to be the first thing saved. This rule we were of course compelled to modify somewhat when our little Fatima came to us; but even after that it was always understood that while Mrs. Twinkle looked out for the baby I was to see to the barrel.

We often reflected however—and felt it to be very unfortunate—that this property of ours was all the while lying idle, and that, save in the pleasure that the consciousness of its possession gave us, we derived no benefit from it whatever. "If only it could be made to pay interest in some way," my good wife would sometimes say. "Why, just think of it! Nearly seven thousand dollars; and that, at six per cent, (and any reasonably valuable property will always bring six per cent) would be an annual dividend of four hundred and twenty dollars! Four hundred and twenty dollars." Mrs. Twinkle repeated the amount almost with a groan. "And we are really losing that sum every year. O, Romulus, if only there were some way of getting the interest on those sermons! If you could preach them over again, for instance, instead of writing new ones, and earn some money in some other way in the time you would thus save."

At this point I always gave Mrs. Twinkle a look that stopped the flow of her eloquence. She knew very well that, except for some special reason, I would never repeat a sermon. I did not believe in it.

"I am sure," she would presently persist, with a discontented air; "they are *good enough* to repeat, every one of them. There was that sermon about Micah, despoiled of his gods. It was a *beautiful* sermon. I should not mind hearing you preach it twenty times."

But here I shook my head again, very gently. "I can't do it, my dear. You know my principles. I feel that my people have a right to expect from me, each Sunday, two sermons that they have not heard before."

"At any rate," Mrs. Twinkle at length answered to this, one day; "I suppose you would have no objection to preaching them over again in another parish?" To which I replied, of course, that I should not; and only a day or two after that she came to me with a new bee in her dear little country-made bonnet. She wanted me to find a new parish, preach my old sermons, and take some boys to educate. In this way, she excitedly declared, we could make our seven thousand dollars pay, not only six, but sixteen or twenty per cent. I confess that this idea struck me from the first as a very good one; and when, almost immediately after that, the Bishop wrote me, proposing that I go to St. Polycarp's, Trumpetville, (a parish which very properly had placed the matter of getting a rector entirely in the episcopal hands), I readily decided to accept the offer.

I preached my last sermon at South Sanctity on Trinity Sunday, and I was to preach my first at Trumpetville on the Sunday immediately following. I did not care to take any vacation between, save the three days that Mrs. Twinkle and I were to spend at Mrs. Twinkle's mother's at East Hartford, while our goods were in process of removal. We finished our packing, Monday night, and everything was started off early Tuesday morning, the barrel of sermons with the rest. We had been especially careful about the fastening up and marking of this, Mrs. Twinkle thoroughly examining the hoops and heading at the last moment, and affixing to it a card carefully written in her own hand, lest my own marking might not be quite legible.

We passed the week very pleasantly, and on Saturday morning, by the earliest possible conveyance, continued our journey to Trumpetville. We found our goods arrived at the rectory before us, and by five o'clock in the afternoon had unpacked and arranged such of them as we should immediately need. It was about that time that Mrs. Twinkle suddenly appeared to me in the dining-room with an expression of excessive alarm upon her usually serene and satisfied countenance. *The barrel of sermons was nowhere to be found!* I was not instantly disposed to credit this statement; but an examination of the premises quickly convinced me of the fact that the barrel had not been brought up from the cars; and setting off at once for the station I was unable to discover there any trace of it whatever. The station-agent declared that everything that had come marked with my name had been sent up with the load. He had superintended the unloading of the car himself, and was quite certain of this. He did not remember any barrel; but if there had been a barrel it was now at my house. I got an equally emphatic assertion to the same effect from the man who had carted the goods; and returned home thoroughly perplexed and anxious. I assured myself, however, that the missing article would turn up in a few days at the farthest, and I tried to comfort Mrs. Twinkle with that assurance.

"It *must* turn up," I declared very positively. "It was plainly marked, and has only been carried wrong by

mistake. It will be sent back next week."

"Yes," assented Mrs. Twinkle in troubled accents, "but what will you do meanwhile? You have no sermons for to-morrow."

"O, yes, I have," I replied, and I smiled complacently at my own wise forethought. "I put two sermons in my bag, thinking we might not be able to get at the barrel the first thing."

"How fortunate!" Mrs. Twinkle exclaimed, so far relieved. And then she added, "Well, I hope it will turn up. O, Romulus, if it should not!"

On Monday I went again to the station, and letters were dispatched in all directions, and several costly telegrams were sent. The station-agent seemed disposed to admit, now, that there might have been a barrel and that it had somehow miscarried; but he took an entirely hopeful view of the matter. It could not possibly be lost, he declared, if plainly marked, and it would arrive in a day or two without a doubt. I went away feeling tolerably easy again, and for three days occupied myself with getting settled in our new home. Thursday morning, the barrel being still unheard from, I felt that I must begin at once my preparation for the following Sunday, lest that day come upon me and find me sermonless. I went into my study and sat down at my desk; but I presently discovered that I was incapable of work. What with the unsettled feeling and the weariness consequent upon moving, and my now very great anxiety about the missing barrel, I seemed to be in a state of mind that utterly unfitted me for mental labor. My text would not work itself out and the close of the day found my sermon not even satisfactorily begun. Friday morning, after a sleepless night, I set to work again; but things were worse than before and night again came upon me and found me with absolutely nothing accomplished. I arose on Saturday in a state of sullen and helpless despair, resolved to make no farther effort. Mrs. Twinkle hovered about me, suffering even more intensely than myself, but still keenly alive to the exigencies of the morrow.

"What will you do?" she anxiously inquired, and I think it was the twentieth time she had put the question that morning.

"I do not know," for the twentieth time I miserably answered.

"Will you—will you be sick?"

I looked up at her sharply, not quite so patient as usual of her suggestions, and fancying I detected in this one a ring that was not quite honest. Mrs. Twinkle blushed.

"I am sure, you look sick," she hastened to say.

"I am sick," I returned, "sick in mind and body. But I am not so sick as to keep me away from church."

"What will you do, then? Will you have the service without the sermon?"

"No." Mrs. Twinkle knew that I did not approve of that.

"But you have no sermons?"

"No."

"What will you do then?"

"I will preach without having any sermons," I finally burst forth.

"You don't mean you will preach extempore?"

I nodded grimly.

Mrs. Twinkle held up her hands in dismay. She apparently had a vivid recollection of my few not brilliant efforts in that line, at the beginning of my ministry. "O, Romulus!" she ejaculated, and then sank into a chair, for several minutes thereafter, seeming to find herself unable to speak. But at length she came over to me and laid her hand on my shoulder with a touch that was genuinely sympathetic and helpful. "Well," said she, in a tone entirely changed, "I suppose that is the only way. But don't you think, dear, if you must preach extempore, that you had better take some subject that you have already thought out, say that sermon about Micah and our earthly idols?" Then she bent over and kissed me.

I arose without a word, wretched enough, I am free to confess, over the Sunday's prospect, but resolved to do the best I could, like a man. I went out and took a long walk, and while I was gone, mindful of my dear wife's suggestion and thanking her for it in my heart, I thought over the sermon on Micah. Before I went in again I felt that I had it sufficiently well recalled and arranged in my mind to get through it in some fashion, in the morning. More than that I did not expect to do, and I troubled myself no more about it that day.

(To be continued.)

"BLUE LAWS" OF CONNECTICUT.

The term "Blue Laws" is applied to such as relate to the private consciences of individuals. All countries formerly had such statutes, and the thirteen colonies were no exception before the Revolution. The code of Connecticut is often spoken of in this respect. Those most noted were of the colony of New Haven, which was united with the Connecticut colony in 1655. Here is a full copy of the New Haven list, often called the "Connecticut Blue Laws:"

The governor and magistrates, convened in general assembly, are the supreme power, under God, of this independent dominion.

Conspiracy against the dominion shall be punished with death.

Whosoever says there is a power and jurisdiction above and over this dominion, shall suffer death and the loss of his property.

Whosoever attempts to change or overturn this dominion shall suffer death.

No one shall be a freeman, or give vote, unless he be converted and a member in full communion of one of the churches allowed in this dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only King.

No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrate or any officer.

No food or lodging shall be offered a Quaker, Adamite, or other heretic.

If any person shall turn Quaker, he shall be banished and not suffered to return on pain of death.

No Quaker priest shall abide in this dominion, he shall be banished, and suffer death on return.

Priests may be seized by any one without a warrant.

No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

No woman shall kiss her children on the Sabbath day or fast day.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing on a neighbor's garden shall be deemed theft.

A person accused of trespass in the night shall be judged guilty until he clear himself by his oath.

No one shall buy or sell land without permission of the selectmen.

When it appears that an accused person has confederates, and refuses to discover them, he may be racked.

A drunkard shall have a master appointed by the selectmen, who are to debar him the liberty of buying and selling.

Whoever publishes a lie to the prejudice of his neighbor shall be put in the stocks, or receive ten stripes.

No minister shall keep a school.

Men stealers shall suffer death.

Whosoever wears clothes trimmed with gold, silver, or bone lace above two shillings per yard, shall be presented by the grand jurors, and the selectmen shall tax the offender £300 on his estate.

A debtor in prison, swearing he has no estate, shall be led out and sold, to make satisfaction.

Whosoever brings cards or dice into this dominion shall pay a fine of £5.

No one shall read the Common Prayer Book, keep Christmas or set days, or play on any instrument except the drum or jew's harp.

No gospel minister shall join people in marriage. The magistrate only shall join them in marriage, as they do it with less scandal to Christ's Church.

When parents refuse their children convenient marriage, the magistrate shall determine the point.

The selectmen, on finding the children ignorant, may take them away from their parents, and put them in better hands at the expense of their parents.

A man who strikes his wife shall pay a fine of £10.

A woman who strikes her husband shall be punished as the court directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person or by letter, without first obtaining consent of her parents.

Married persons must live together or be imprisoned in jail.

Every male shall have his hair cut round, according to a cap.—*The Queries Magazine.*

BESTOWAL OF THE DEAD.

Whether or not it is true that instead of reposing quietly within their assigned tomb, the remains of Garfield are deposited elsewhere in order to guard them from possible violation, this is certain, that where embalming is used, our method of caring for the dead is opposed to the law of nature and the dictates of common sense. Lacking the art of the Egyptian embalmer, we endeavor to preserve human remains upon which no one cares to look with the eye of affection after the day of the funeral. Succeeding partially, we do no more than raise up a difficulty for ourselves, for there is constant apprehension of the forays of ghouls upon the resting-place of the distinguished dead. Decay and disintegration is a law of nature which the human family cannot hope to thwart with impunity. It is a duty to consign poor dead humanity not to a tomb with the hope of preserving the body whence life has fled, but to the kindly chemistry of the earth, to be resolved to dust. It availed nothing to the Pharaohs that their embalmed remains lay inviolate for centuries. Modern curiosity has invaded their tombs, and the mummies of royalist and plebeian that have escaped the furnaces of Nile steamers have enriched the curiosities of museums and gratified the eye of curiosity, vulgar and other. The fate of Cæsar's body, as pictured by Hamlet, were infinitely preferable—

"Imperial Cæsar, dead, and turned to clay.
Might stop a hole to keep the wind away."

There is no promise of immortality for the body. The mere corpse is nothing. The sooner it crumbles into dust, submitting therein to the natural law, the better, for to this condition it will surely come at last. Nature will have its way, though the blindness of man compel long waiting.

For many years the tomb of Garfield, like the tomb of Grant, was guarded by a detachment of the regular army, a gloomy and unsoldierly duty. Extraordinary care has been taken for many years to prevent violation to the tomb of Lincoln, apprehension having been excited by the horrible and mercenary raid upon the resting place of the merchant prince, A. T. Stewart. Had these bones been consigned to the earth, wherein nature, mercifully working, would have made in them its great change, no such fears would be necessary. We may arrest, but we can not finally prevent the decay that must follow death. Our attempts in that direction indicate our folly. We but make needless trouble for ourselves. And what are our gains? Nothing. Absolutely nothing.—*Chicago Times.*

OPINIONS OF THE PRESS.

The Interior.

SPIRITUAL ATROPHY.— Disuse destroys capacity. Thus our control over our physical organs depends on our use of them. The arm long bandaged becomes the arm paralyzed. This fact carried up into the spiritual realm may suggest some valuable lessons. It may even have a bearing on the ultimate destiny of those who are out of harmony with God in the world. We are all created with some spiritual capacity. God made us capable of development along the higher ranges of being. That is only saying, God made us for Himself. What becomes of us if we bandage the spiritual arm, carry in a sling that which God made for use, or if we bandage our eyes and keep in darkness that spiritual organ which God designed should bring eternal glories near?

The Chicago Times.

JEWS IN RUSSIA.—These, supposed to number nearly 1,000,000, are, by imperial edict, subject to ostracism worse than Siberian exile. The treatment of the Jew smacks of the age of Ferdinand, of Richard II., of the period throughout Christian Europe when the Jew, merely because of his faith and his thrift, was subjected to humiliations, to injuries in person and property, to outrages that in this liberal age seem utterly, cruelly, diabolically inhuman, impolitic, irreligious. The Czar's

decree is infamous. It affects a large number of people. It denies them ordinary rights, herds them as men apart, subjects them to the indignities of which the usurer of Venice complained, closes to them the avenues of public employment, oppresses them with petty vexation, treats them as under Joshua the chosen people treated the Gibeonites, and upon pretext as slender.

The North-East.

NAMING DIOCESES.—It is strange that in the formation of new dioceses the name of such dioceses should not be made to conform to more primitive customs, and be taken from the See city rather than from some geographical peculiarity. It is time that this matter was made of more importance, for the multiplication of dioceses having eastern, western, northern, and southern, as distinguishing adjectives, is becoming very confusing. West Missouri has only lately been added to the list; Kansas City would have been better. Soon we may expect to find the other points of the compass used in this connection, and the terms northeastern and southwestern, etc., and north, northeastern, and northeastern by northern, etc., used to define the position of some bishop's jurisdiction. Illinois and New Jersey, following common custom, have changed their names to Chicago and Newark, and it would be well for many other dioceses to follow their good example.

Elder Page in *The Interior.*

CHURCH SOCIALS.—We probably contribute four times as much to them in labor, and flour, and sugar, and raisins, and milk, and cream, and tea, and coffee, and ice, and salt, and corn-starch, as we ever realize from their profits in good money. There is something almost sublime in the spectacle of eighteen or twenty free-hearted ladies, engaged in preparing a social spread, with hope of getting outsiders to help pay the minister, in which they furnish their time for half a day, twenty-five or thirty dollars' worth of excellent cake, a like amount of coffee, oysters, and ice cream, and, after having washed a barrel of dishes, sit down to count the receipts, only to discover on hand about 20 per cent. of their actual cash investment. The speculative church social is undoubtedly a grand success, as a school for the development of practice in the domestic arts; but, as a means to the end of ministerial relief, it is a most dismal and gloomy failure. There has been enough rich cake wasted in north-eastern Indiana in this way during the past winter to have carried dyspepsia into most of the Presbyterian families, and enough money value thus thrown away to have made important increase to the salaries of half the ministers in the presbytery.

Standard of the Cross.

CHRIST AND THE CHURCH.—What then, is the right motive for aggressive Churchmanship? What is the nature of that regard for the Church which leads to the most thorough use of all the instrumentalities belonging to it for the missionary work which is committed to the disciples of Christ, as well as for their own culture in Christlikeness? Is it not to be found in the order and proportion of these words: *Pro Christo et Ecclesia*—For Christ and the Church. The Person of Christ must always be first; gratitude to Him for His salvation must be the motive; trust in His guiding presence must be our source of confidence; the standard of His character must be the test of all moral actions; the written Word, "the heaven-drawn picture" of their living Lord, must be the charter and last resort for all authority. But the Church must be counted as essential to Christ as the body to its head; it is the instrument of showing the present life and doing the immediate will of Christ; it needs no apology where it presents Him; it may even share His glory as His servant or His Bride; it is the guardian and keeper of His Word, and its living embodiment; it is the necessary outward counterpart of the progressive revelation of Christ in the hearts of men.

The Independent.

RAILROAD STRIKES.—We admit that men who are in the employment of a railroad company, and wish to leave that employment, have the right to do so, whether as single individuals or in large numbers acting together; but we deny that they have the right to organize and conduct a general strike that will suddenly blockade and derange the travel and business of society. If they leave their employment they must do it in a way not naturally to involve this result; and if they strike so as to seek this result, in order to secure their own ends, then, in our judgment, they ought to be held penally responsible. What we suggest is the enactment of a law with reference to strikers that will not, on the one hand, improperly abridge individual liberty, and will, on the other, protect society against the abuses of that liberty. We have no such law at present, and hence strikers do about as they please, no matter how much damage they bring to the people, provided they do not become actual rioters. This is more liberty than any class of men ought to have, who are engaged in a *quasi*-public function. Society has the right to say by law that it will not be at the mercy of Knights of Labor, and "walking delegates," who can at any moment, in their discretion, throw its whole business operations into confusion and general chaos. The interests of society demand that it should say so in a way that will be understood and be effective for its own protection.

Harper's Weekly.

PATRIOTISM AND PESSIMISM.—Senator Hawley protests against the tone of Bishop Potter's Phi-Beta-Kappa address at Cambridge as pessimistic. We protest, in our turn, against branding patriotic condemnation of acknowledged public evils as pessimism, or as implying in any way or degree whatever loss of faith or hope in the American government or in the American people. Bishop Potter stated in some detail, as the time and occasion permitted, certain dangerous national tendencies, and criticised certain acts of Congress, and the Rev. Dr. Wayland on the same platform and at the same time with Senator Hawley did the same thing. Dr. Wayland spoke with confidence of the probable correction of the evils which he exposed, and it is a curious view of Bishop Potter's discourse which discovers in it a feeling of despair or of doubt of the issue. But certainly, since we are naturally disposed not to depreciate our own greatness, there is no truer public service which an American can render to his fellow-Americans than to insist that we shall take account also of our weaknesses, and the perils which our own success engenders. The Fourth of July is indeed a day of inspiring and grateful patriotic recollections. But it is a doubtful improvement of such a day to denounce as pessimism the rebuke of national vanity or increasing political corruption, or to hold the reproof of such evils to show a disposition to regard them as the rule and not the exception. The educated intelligence of the country and the gentlemen in politics, of whom Senator Hawley is a signal illustration, are never more patriotic and less pessimistic than when strongly and clearly, but without partis an heat or personal feeling, they invite the public to consider the public situation, not as they might wish it to be, and believe that it can be, but as it is.

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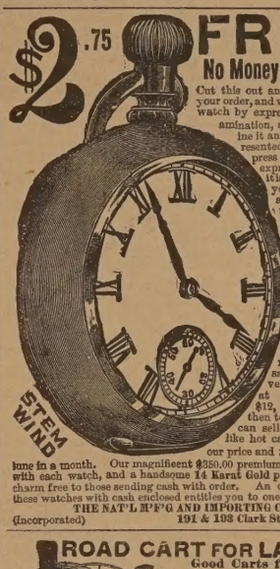

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NEW FIELDS FOR WOMEN.

New fields are opening for women all the time, until now there are few things that a man can do that a woman cannot also do. The old maxim, "Where there's a will there's always a way," has been fully illustrated in New York lately, and, no doubt, is in many other cities and villages every week, month, and year, only we don't always hear of it. A bright little woman, of whom the New York *Herald* speaks of as "an unappropriated blessing," had seen better days, and when young, had been accustomed to wealth and position, a coachman and a carriage, a maid and many other pleasant luxuries, found herself almost alone in the world and with a sister to support. What could she do? Several things, fairly well, but nothing that would gain for her a livelihood, and yet she was earnest, faithful, and willing to do anything honorable. At last a happy thought struck her, and she commenced making rag dolls of coarse jeans and stuffing them with cotton. Dressed in dainty print gowns, trimmed with lace, and with little bonnets perched on their heads, they really looked very fine, and were soon in great demand. A Brooklyn young lady, well-known in society circles, offered to paint the faces of the dolls; and so another field opens for women, simple and humble though it is.

Some years ago a poor, old lady, who was trying to earn an honest living, decided to open a hospital for broken and disabled dolls, and soon she had more work than she could do. Some dolls were minus a leg or arm, some had broken their necks, a few had lost an eye and others wanted a new wardrobe. And so this dear little woman, who was always the children's friend, and Auntie to one and all, found her vocation.

A repairer of toys finds a good business in many of the large cities, for in every nursery is found many valuable toys that are broken or have come apart, and a little glue, a few tacks or nails, or a needle and thread, mixed with brains, as the artist said, are only needed to make them all right and as good as new.

A bright girl, who is decidedly artistic and loves children, recently opened a new field for herself and other clever girls. She had noticed from time to time, that the children of wealthy parents were frequently dressed in such a manner as to look really dowdyish. One day she saw a beautiful child sitting in a carriage dressed in a most unbecoming suit, and the thought occurred to her that if suits were designed especially for children, perhaps they would find a ready sale. So home she went, and after learning the name of the child's mother, she procured material and designed a most artistic and beautiful little costume. This she sent to the mother with a note of explanation, saying, if she purchased it no one else should have one like it. The lady was delighted with it and glad to purchase it. Since then this bright girl has taken many orders for some of the wealthiest and most influential women of New York, and has established a regular business. She informs herself on all subjects that relate to dress and designing, and is making a careful study of this business. She bids fair to make a large fortune, and is already earning a good income.

The Ladies' Guide Association which was organized in London, is an excellent thing, and opens another avenue to women for earning a livelihood. It is a very remunerative occupation for educated women, who have been suddenly thrown on their own resources, without a knowledge of any one thing that will earn a living.

Mrs Sophia Bræunlich, the able and efficient business manager of the *Engineering and Mining Journal*, is an illustration of the fact that girls and women can, by their own hard work, patience and perseverance, work themselves up from a low to a high position. A writer in a leading paper says of her: "The whole discipline of the large office is in her hands, and business men, who go in and out, say there are few offices in the city where courtesy is so prompt and general and where everything moves so smoothly on uncreaking hinges." She thoroughly understands the whole business and has made herself invaluable.

A rising young man, who has recently been elected president of the New York Sketch Club, recently said: "I don't see why more women do not study architecture. There is no pleasanter or more remunerative profession." Who is better fitted for planning the interior of a house than a woman, who must spend the greater part of her life within its walls? In time, and with study, she would soon learn how the exterior should be. Several women in Buffalo, Philadelphia, and other cities, already are doing a good business. I have lately heard two middle-aged ladies regretting that they did not study architecture, for they seem especially fitted for that profession.

As designers of carpets, women are winning fame and fortunes.—*Ladies' Home Companion.*

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